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JEWISH
NEWSPAPER

ROSH HASHANAH
5730 ISSUE

CANADA'S MIDDLE EAST POLICY BY FOREIGN MINISTER SHARP (page 9)

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…UE NATIONALE

GOLDA MEIR

PIERRE E. TRUDEAU

Vows Israel will fight for Jewish dignity

GOL APPEALS FOR SOLIDARITY

ARABS LOSE DUTCH SUPPORT

Amsterdam, (JCNS) Father Jan van Eupen, who led a delegation of the "Dutch Palestine Committee" to the Middle East, beginning in July, has retracted remarks he made in support of the Arab refugees on his return.

He has issued statements, regretting that people understood his remarks to mean that he advocated Israel's annihilation, and emphasising that he did not sympathise with Arab terrorists.

Five Jewish members of a social centre in Amsterdam, the chairman of which is Father Jan van Eupen, protested soon after his return that they could no longer co-operate with a man holding such views. The protesters included Rabbi David Brodman, an Orthodox minister.

Replying to Father van Eupen's retraction, they expressed appreciation for his courage in allowing "truth and objectivity to triumph".

East German envoy to Iraq has Nazi past

West Berlin, (JCNS) Hans-Juergen Weitz, 45, East Germany's first ambassador to Iraq. was a former SS officer, according to informed sources here.

He joined the Nazi Party in 1942 and served in a training unit of the Waffen SS.

WAR CRIMINAL APPEALS

Duesseldorf (JCNS).- The European Court of Human Rights in Strasbourg has asked the West German Government to explain why legal proceedings concerning Heinz Jentsch, a former SS captain, took 14 months to complete before his trial started.

Jentsch was sentenced in Hagen last year to hard labor for life, for the murder of two prisoners at the Gusen I auxiliary of Mauthausen concentration camp in Austria, where he served as a guard.

Later, Jentsch, who had been in custody awaiting trial since May 1961, protested to the Court of Human Rights that the West German legal authorities had infringed article five of the European Convention on Human Rights by remanding him for so long and unduly delaying court proceedings.

Jerusalem leaders ready for Washington talks

Tel Aviv (JCNS).- Israel's Prime Minister, Mrs. Golda Meir, who is to have talks with President Nixon in Washington at the end of the month, is to suggest to him that there should be a new American move to secure peace in the Middle East based on the promotion of direct Israel-Arab talks.

This is one of the subjects which has been discussed in Israel in high-level talks between Mrs. Meir, Mr. Abba Eban, Foreign Minister; Mr. Itzhak Rabin, Israel's Ambassador to Washington; Dr. Yaacov Herzog, director-general of the Prime Minister's Office; Mr. Moshe Dayan, Defense Minister and Lieutenant-Governor Haim Barlev, Chief of Staff.

It is understood that the Premier will remind President Nixon that Israel is opposed to any plan that will fix borders in advance of any peace settlement.

The principle aim of the talks with President Nixon will be to ask the Americans to maintain the balance of arms in the Middle East in view of the increasing flow of Soviet arms into Arab countries. Top of the list of demands will be the supplying to Israel of more Phantom jet fighters and Skyhawks.

Mrs. Meir will also stress that despite the increased attacks by Al Fatah terrorists, Israel's morale has not been undermined and that it will not be so.

RABBI YOSEF SHLOMO KAHANEMAN WHOSE MEMORY WILL BE HONORED BY THE TORONTO COMMUNITY ON WEDNESDAY.- The revered Yeshiva Dean of B'nai Brak, Israel who passed away last week, at 83, is being mourned throughout the world of Jewish learning. He was the builder of the Yeshiva City in the Holy Land. Before settling in Israel, in 1939, Kahaneman was a member of parliament in Lithuania. A man of unusual intellectual calibre, he exerted influence upon thousands and thousands who graduated from the many schools he had founded or directed.

The Toronto community will assemble to a memorial meeting in Rabbi Kahaneman's honor this coming Wednesday evening, September 17th, at the Agudath Israel Synagogue, 129 McGillivray Avenue (off Wilson).

REWARD FOR CULPRITS

West Berlin, (JCNS) West Berlin police are offering a $500 reward for information leading to the arrest of people responsible for defacing the memorial to victims of Nazi persecution with Nazi emblems and antisemitic slogans some weeks ago.

Swastikas and anti-Jewish slogans, such as "Freedom for Germany" and "Out with the Jewish Pest", were daubed on buildings in another part of the city.

A local newspaper is also offering £100 reward for information and the West Berlin branch of the Social Democratic Party has appealed to the public to aid the police.

Mr. Werner Nachmann, the chairman of the Central Council of Jews in Germany, said that the incident was further proof that "the enemies of democracy were identical with antisemitic elements".

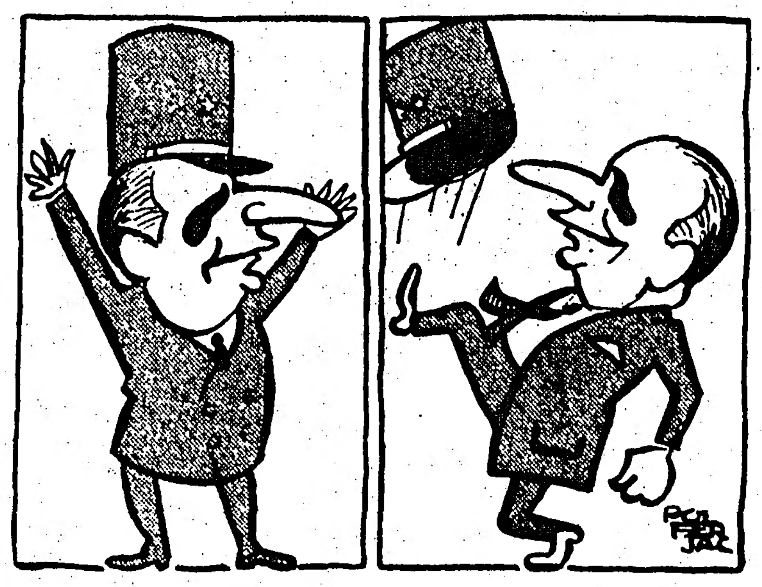
BEN GURION IN LONDON "ON PRIVATE VISIT"

London (JCNS).- There were reports in the British press which mentioned the visit to London of Mr. David Ben Guion, the former Israeli Premier.

The reports also referred to an alleged meeting between Mr. Ben Gurion and a prominent Palestinian leader. The Israel Embassy here, however, has issued a statement saying: "We find it necessary to state that Mr. Ben Gurion's visit to London was of a private nature and to our knowledge he was not engaged in any talks or meetings of a political natur."

ISRAELI POUND FIRM

Haifa (JCNS).- Israel's Finance, Commerce and Industry Minister, Mr. Zeev Sharef, stated here that it was by no means certain that Israel would devalue, if sterling, or any other currency, were devalued. "There is no such thing as automatic devaluation.



POMPIDOU: CONTINUITY OR CHANGE?
LE CANARD ENCHAINÉ, PARIS

FRENCH MISSILES FOR BEIRUT

Paris, (JCNS) France is supplying Lebanon with Crotal (Rattlesnake) ground-to-air missiles. These are not in use with the French armed forces, but have been developed specially for export to South Africa, to that country's specifications and with her financial assistance.

Special permission had to be obtained from South Africa before the missiles could be supplied to Lebanon.

The Crotal has a range of 6 1/2 miles. It is designed for use against low-flying aircraft and is launched from vehicle-mounted launchers.

PARIS EMBARGO MAINTAINED

French and Israeli representatives in Paris have officially denied press and other reports that France has resumed the supply of arms to Israel. There has been no change in the situation, they said.

This is true, as the French arms embargo has not been lifted, but it is a fact that some of the spare parts have been obtained by Israel by various means.

It is also true that the French authorities have lately shown what may be described as "some carelessness" in maintaining the embargo.

DEAL DENIED

London, (JCNS) A report in the Daily Express by Mr. Chapman Pincher of an arms deal with Iraq, under which the British Aircraft Corporation was negotiating to deliver jet fighters and anti-aircraft missiles worth up to L100 million pounds, has been denied to the JCNS by BAC.

TRUDEAU LEADS CANADIANS IN NEW YEAR MESSAGES

Robarts, Bertrand, Dennison, Drapeau join in good wishes

by the CJN staff

The new year 5730 will be ushered in this Friday evening amid growing tension in the Middle East and possible new conflagrations in the Far East.

The world's leading statesmen issued special greetings to the Jewish communities the world over marking this festive occasion.

. In Canada, Prime Minister Pierre Elliott Trudeau, Ontario Premier John Robarts, Quebec Premier Jean Jacques Bertrand, Toronto Mayor William H. Dennison, Montreal Mayor Jean Drapeau, published special messages with best wishes to the Jewish community.

In his Rosh Hashana Statement message to this newspaper the Prime Minister of Canada especially espresses the importance of The Canadian Jewish News, lauding its universal spirit of universalism.

(All the Rosh Hashanah messages addressed to The Canadian Jewish News appear in the Special Magazine Supplement of this issue.)

. In the United States, President Richard M. Nixon led Americans in extending new year greetings to the Jewish community.

. From Jerusalem, President Zalman Shazar and Prime Minister Golda Meir wired this newspaper moving appeals to the Jewish community of Canada, stressing the eternal link of solidarity binding Jews the world over with the State of Israel.

Mrs. Meir said in her cable that the people of Israel remain determined to defend their land, the legacy of generations and the dignity of the Jew for all time.

. In the meantime near - war broke out Monday and Tuesday at the Suez Canal when Israeli armed forces soldiers destroyed two Egyptian Soviet - made torpedoes and eliminated, during a ten hour occupation of a thirty mile area, important bases of the United Arab Republic Navy.

. Arab guerrillas launched new terror attacks, this time in Western Europe.

Teenagers were used by the Arab terrorists in attacks against the embassies of Israel in Bonn, the capital of West Germany, in The Hague, the capital of the Netherlands, and in Brussels, the capital of Belgium, where the offices of El Al, the Israeli airlines, have been partially destroyed.

. Several persons were wounded.

. In Toronto on Monday evening, the acting Prime Minister Mitchell Sharp, Secretary of State of External Affairs, in an address delivered at the Downsview, B'nai Israel Beth David Synagogue, repeated Canada's support for renewing the Jarring Mission. Canada's Foreign Minister appealed for resumption of diplomatic contacts and for the prevention of full-scale war.

The full text of Mr. Sharp's address, which is a policy statement of the Government of Canada on the Middle East and on other related problems, appears in full on Page 9.)

. At the closing of this issue, Tuesday noon, reports from Washington indicate that the United States Government is intensifying its military aid to Israel. The first Phantom Jets have already arrived in the Holy Land. Also the western nations are now conferring on the prevention of terror which may hit home anywhere, anytime, if not stopped immediately.

. Also, the International Pilots' Association, which lost this week a man on a hijacked plane to Cuba, is determined to go through with a stoppage unless effective means are taken to defend their lives in the future.

Commentary

●

by M.J. NURENBERGER

●

THE DAYS OF OUR YEARS

To us who live by the Hebrew calendar, the days and the years always have a specific meaning. As periods of time are marked off, we ask: what does it mean to us, the people who count the passing of time by the moon? Are we a Lunar community? Or is it, according to the definition of one of the great Hasidic masters, because we have learned to survive during an eclipse of the sun?

Perhaps our faith is nothing else but the affirmation of life under all circumstances. When humanity gives up hope, when no ray transpires through the darkness, we go on living by the lunar calendar, looking up to the moon. For, what is life if not the continuous march forward, ignoring evil, defeating despair, sanctifying man - his role on this planet? For this is the true adventure called Life.

In our tradition it is man, the human being, who is holy. Salvaging ruins of old museums, rescuing walls of cathedrals, may be a lofty purpose. But what is earth without man? Edifices can be destroyed and rebuilt; a human life cannot be resuscitated.

It is possible that the unusual love of paranoic rulers, such as the Hitlers, for buildings, for architecture is not an accident. Those who worship idols, and those who want to be worshipped themselves, believe that constructing pyramids and monuments will make them eternal. But it seems that it is the spirit of man that endures.

It is safe to state that an existentialist solitude would not be accepted in Jewish tradition. No solitude would, no aloneness. For in this new year, as every year for the last millenia, those simple prayers in the old unpretentious little synagogue rooms have been universal. Man cannot pray for himself, for he is dependent upon society, upon its happiness, upon its progress; he cannot remain alone and survive. This was Cain's attitude.

It is the world as it is with all races, black, white, yellow, with the differences in physique, and the variety of tongue, that constitutes humanity.

Thus there are the days of our years. Remembering them, remembering their significance, remembering the universal elements and fundamentals of our faith, makes it worthwhile to continue to contribute to the march forward of mankind. For no matter how sad the moment, and no matter how dark the heavens the sun must rise, for day must break after night.

This is Judaism. This is why our new year is called the Day of Remembrance.

CARIBBEAN'S BIGGEST COMMUNITY

Cuba's 1,500 Jews

A JCNS EXCLUSIVE

Havana's five synagogues are not likely to be holding overflow services for the High Holy-Days, but most of the 1,000 Jews still living in the Cuban capital will probably attend, especially since Rosh Hashana this year falls during the week-end.

The Jewish population of the island has dropped from its peak of 10,000 in the early 1950s to some 1,500, of whom about one-third live in Santiago de Cuba in Oriente Province. But it is still the largest community in the Caribbean.

The five congregations range in religious colouring from the ultra-Orthodox Adas Yisroel, whose synagogue is in Old Havana, to the Reform group founded in 1906 by a minyan of American Jews, which still uses the English-Hebrew prayer book, although neither language is the mother-tongue of any except two or three of its members.

At the imposing synagogue of the Patronato Jewish Community Centre, a kind of United Synagogue ritual is followed. In addition, there are two Sephardi congregations, some of whose members are Jerusalem-born.

Apart from the rigours of the intense austerity imposed by the economic necessities of the régime, the Jews of Castro's island have much for which to be thankful.

Unlike the Communist régimes of Eastern Europe, that of Fidel Castro displays an amazing consideration for the religious requirements of its Jewish citizens. All the synagogues function throughout the year (as, indeed, do the churches as well) and the Patronato Synagogue prides itself on being open every day and night.

Since marriages may be contracted by religious as well as civil law in Cuba, there is an occasional synagogue wedding, although the number is limited both by the small proportion of young people left in the community and by intermarriage. The Patronato Synagogue even provides a "floral and choral" ceremony, although the flowers are plastic and the Wedding March is wheezed out on an elderly harmonium.

The authorities permit the supply of kosher meat to the Jewish community in limited quantities determined by the national rationing scheme. Members of the Israeli Legation are able to purchase as much kosher meat as they require. The 82-year-old shochet (who also officiates at weddings) has vowed not to leave Cuba until a replacement has been found for him.

Chalas are baked on Fridays, special rations of chicken (normally reserved for children and old people) are provided for Pesach and the High Holy-days, and there is even a regular allocation of fish, which can be turned into a near enough simulation to pickled herring.

Kosher lunches

The kosher restaurant of the Patronato Centre—whose chef is a Russian non-Jew—is open daily for lunches and for dinners at the week-end.

The large school once operated by the Jewish community still functions, but now within the national education system. Among its 1,000 pupils there are today not more than 30 or so Jewish children but they are given time to study Hebrew, Yiddish and Jewish history and culture.

There is a weekly broadcast on Saturday nights under the auspices of the 20 or so Jewish members of the Cuban Communist Party. Until last June, the broadcast was in Yiddish, but has now switched to Spanish. However, it continues to provide Yiddish songs and melodies in addition to talks on ideology and political comment.

The Jewish members of the party do not cut themselves off from the community. Several of them attended the communal Seder and demanded their ration of matzot, and one of them was a main speaker at the Warsaw Ghetto memorial service, held at the Martyrs' Monument in the Jewish cemetery.

As far as links with Israel are concerned, the Zionist Association continues to function with weekly gatherings. Until a few years ago, the passports of Israel-bound emigrants were stamped with the word "Repatriado" (repatriated).

According to historians of the community, the link between Jews and Cuba goes back to the discovery of the island by Columbus, believed by some to have himself been a Marrano.

An historical survey published in the special Rosh Hashana supplement of the Cuban daily El Mundo in 1959, reveals that the first member of Columbus's expedition to set foot on Cuban soil was the ship's interpreter, a Jew named Luis de Torres. De Torres has the distinction of being the first Spanish settler, having been given the right to hold land in the newly discovered island, where he lived and died.

The story of Cuba's modern Jewish community goes back to the days of the Latin American struggle for freedom from Spain. During the time of Simon Bolivar a Jew named Juan Ellis settled in Santiago de Cuba, where he organised underground activities for the liberation of the island.

Support from Florida

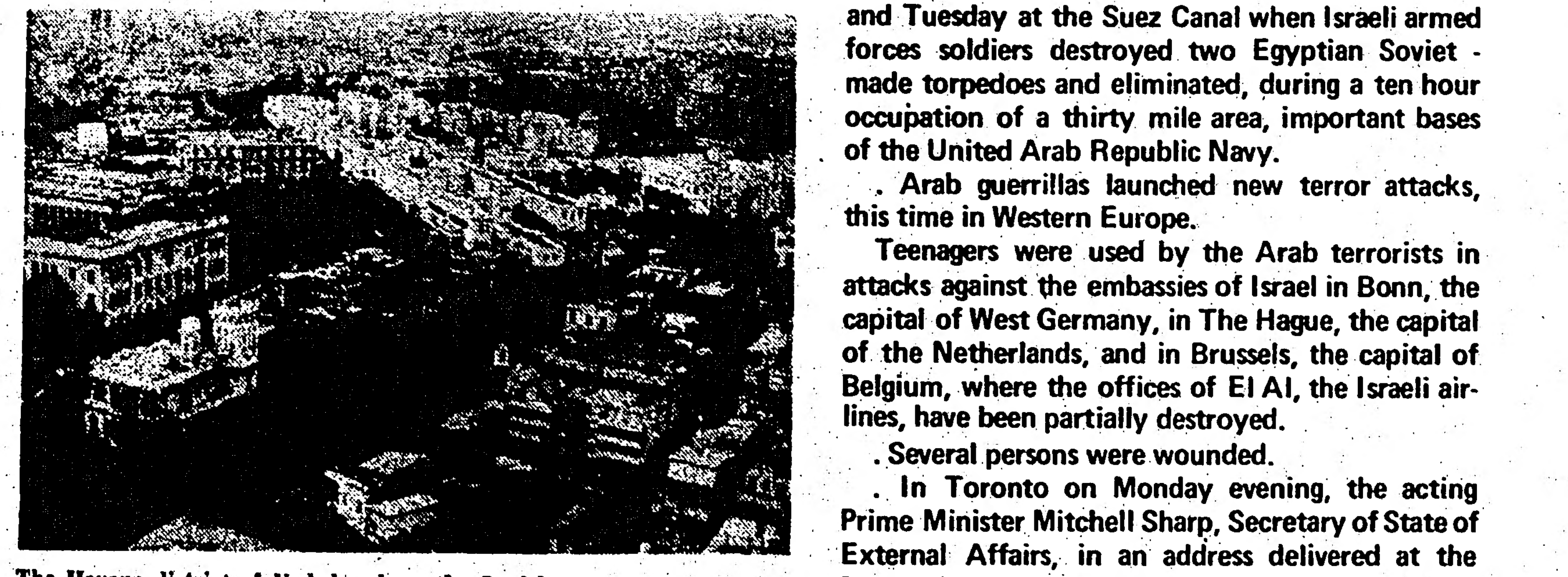
Before the 1896 War of Independence, when Jose Marti was the leader of the revolutionary movement, many Florida Jews were among his supporters.

The tiny Jewish community established in Cuba after its War of Independence was augmented at the end of the First World War by an influx of Jews from Eastern Europe, who in 1925 founded the Centro Israelita de Cuba.

After the rise of Hitler, refugees from Nazi Europe began to settle in the island, establishing the Union of Jewish Refugees.

In its heyday, the Jewish community was an affluent one, its members prominent in commerce and the professions and with a pride in their communal institutions.

Today there are still a few Jews in Government service, notably Señor Ricardo Subirana y Lobo, who is the Cuban Minister in Israel.



The Havana district of Vedado where the Jewish Community Centre is situated. On the left is Havana University

NEW YEAR 5730

This is the *first* of The Canadian Jewish News issues containing special New Year features and greetings. More articles previewing the coming year and greetings will be published in the issues of September 19 and September 26, marking the closing of the High Holiday Season.

Toronto's Associated

Veterans lead drive

MAURICE WOLFE

WILLIAM LEIBEL

CHARLES JAMES

William Leibel, Charles James and Maurice Wolfe, three prominent communal leaders, who have been active in Toronto's Associated Hebrew Schools for over 50 years, have accepted the positions of honorary vice presidents of the Associated Building Campaign.

Leibel, James and Wolfe are the only surviving veterans of the original Associated School on Brunswick Avenue, in 1919. They have always been in contact with school activities and are still among the strongest supporters of the Associated.

CAMPAIGN HIGHLIGHT

The Associated Building Campaign for $1,250,000 is now in full swing.

A number of parlor meetings have been arranged by Oscar Shainhouse, Syd Greenstein, Mark Gross, Sam Shainhouse and Mel Goodman at their respective homes. The first parlor meeting was held on Monday, September 9th at the home of Oscar Shainhouse with very encouraging results.

Breakfast meetings will be held for canvassers of the campaign every morning between 8 and 9 a.m. at the Associated Hebrew School on Neptune Avenue. All friends and supporters of the Associated are asked to attend these breakfast meetings and take their quota of cards.

London Sunday Telegraph reports

ARAB REGIMES CUT GUERILLA CASH AID

By JOHN BULLOCH

Beirut

THE Arab governments have privately refused to increase contributions to guerrilla organisations although in public their leaders have been calling for a "jihad" (holy war) and a complete mobilisation of all Arab forces against Israel.

A senior member of a guerrilla organisation told me: "We said we had to have more money to pay for the equipment we need.

"There are many more commandos now than even a year ago, and they all have to be armed, uniformed and fed. We just cannot do it on what we are getting.

"But the Arab governments have turned us down flat. They will not give us another cent."

SEARCH FOR CASH

The Palestine National Council, "a government in exile," for Palestine in which all but one of the main commando groups are represented, ended its annual congress in Cairo yesterday.

The conference went on two days longer than planned. Most of the extra time was devoted to trying to find ways of raising more money.

Arab governments pledged £5 million a year to the Palestine Liberation Organisation. So far only about £1.5 million has been paid.

The P.L.O. now plans to press for the arrears. It is to send a delegation to Libya to ask for help from the new Regime there. It also proposes a "tax" on Palestine refugees according to their means.

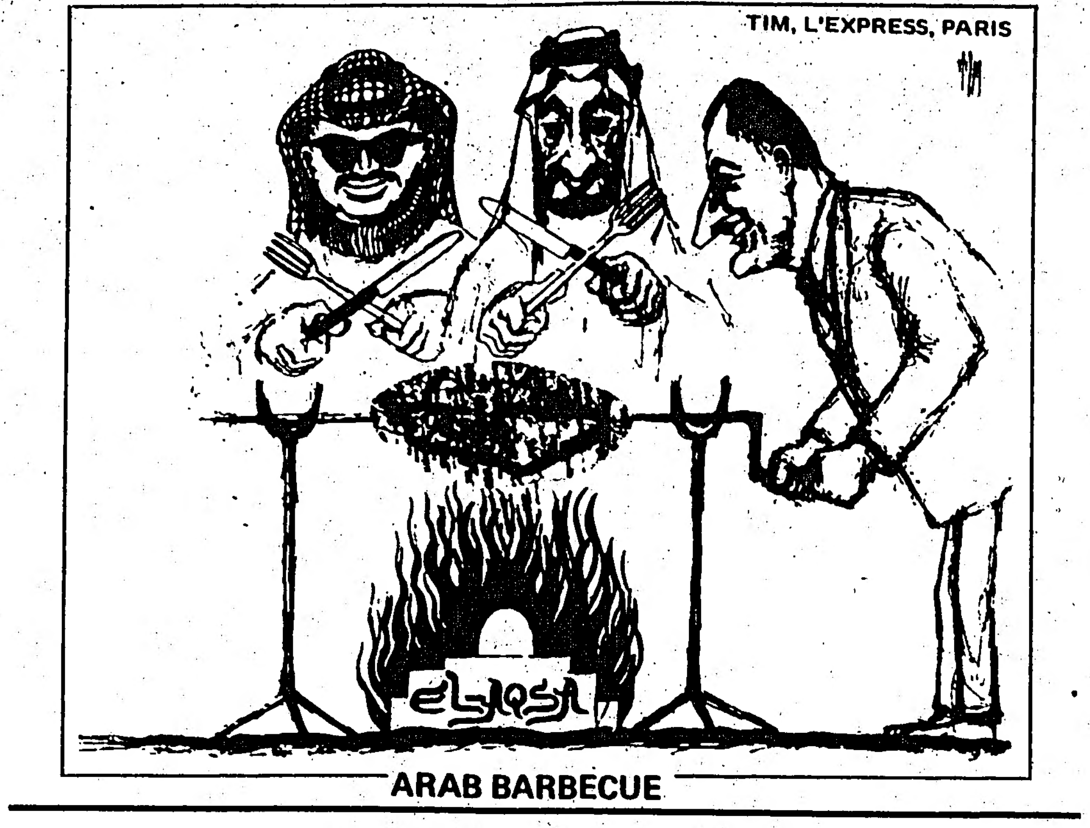
LIBYA'S HELP

When King Idris was in power Libya paid a £35 million subsidy each year to Egypt and Jordan, but gave no money to the commandos. It may now do so. But will probably direct it to Dr. George Habash's Popular Front for the Liberation of Palestine.

Habash has already been in touch with the new Libyan leaders. They seem closer to his brand of extremism than to the more non-political Fatah organisation, the main commando group.

Taxes on Palestinians are scarcely likely to be popular either. Until now, the commandos have been the source of money and amenities in refugee camps.

The lack of money, assuming crisis proportions, may curb the activities of commandos more effectively than governments are able to do. That could well be the private aim of the leaders who publicly demand even more action.



ARAB BARBECUE

U.N. DEBATES NEO-NAZISM

New York (JCNS).- The agenda of the United Nations General Assembly, which is due to reconvene next month will contain a resolution on measures to combat Nazism and racial intolerance, as recommended by the U.N. Economic and Social Committee (Ecosoc).

The drafts based on 1967 and 1968 General Assembly resolutions condemning Nazism, racialism, apartheid and "similar ideologies and practices which are based on racial intolerance and terror and are gross violations of human rights and fundamental freedoms."

The draft warns that Nazism, "including present-day manifestations" may menace world peace, and asks the Assembly to call urgently on those States which it notes with "profound disquiet", have not responded to appeals to observe the tenets of the universal declaration, to "take immediate and effective measures" to prohibit Nazi, neo-Nazi and racialist organizations and prosecute them.

It will be recalled that the Soviet Union has attempted in the past to add Zionism to the list of condemned ideologies.

CELEBRATION

Beth Emeth Bais Yehuda will celebrate Succot, the Feast of Tabernacles, with a dinner dance on Sunday evening, September 28th. Co-sponsors are Sisterhood and Brotherhood.

Mr. Eli Rotenberg
1 Overbrook Place, Downsview, Ontario
Representative
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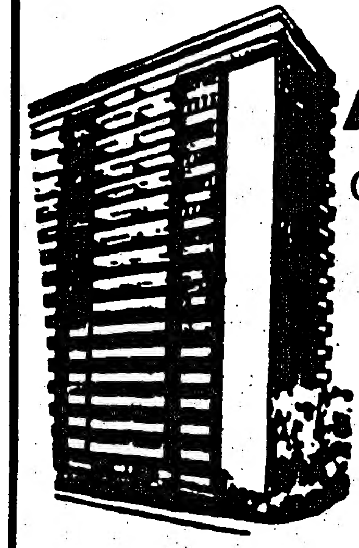

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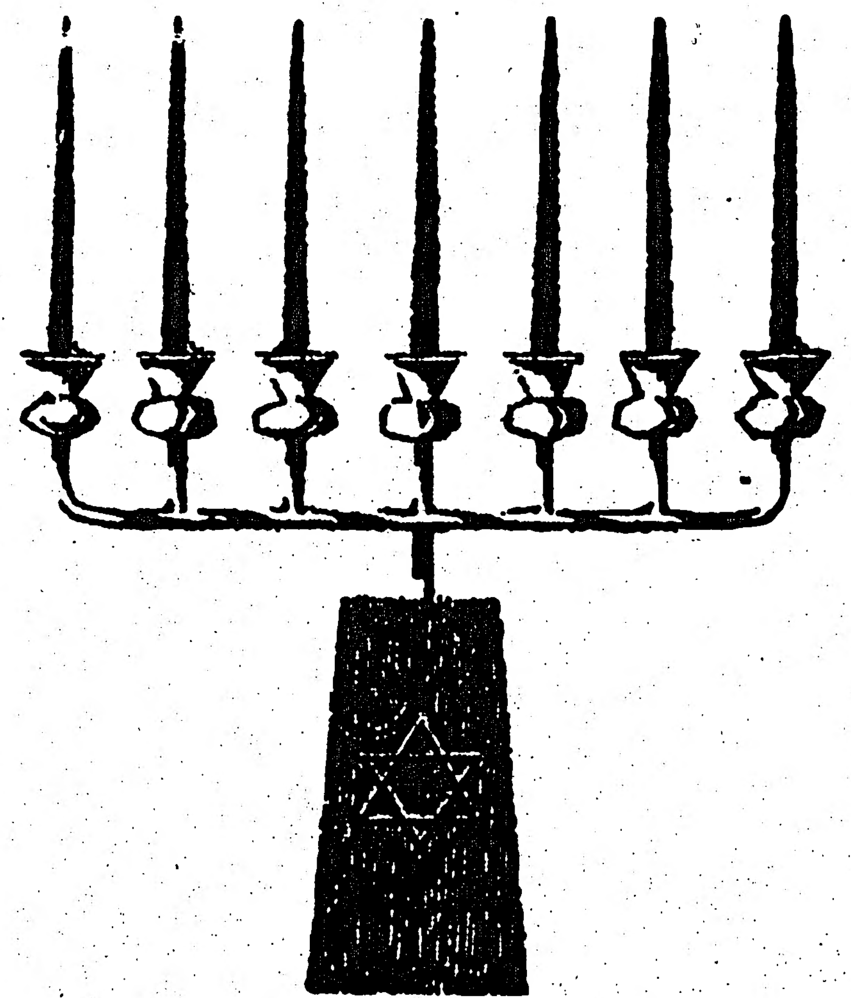

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HARAV YAACOV WEINBERG (Ner Israel)
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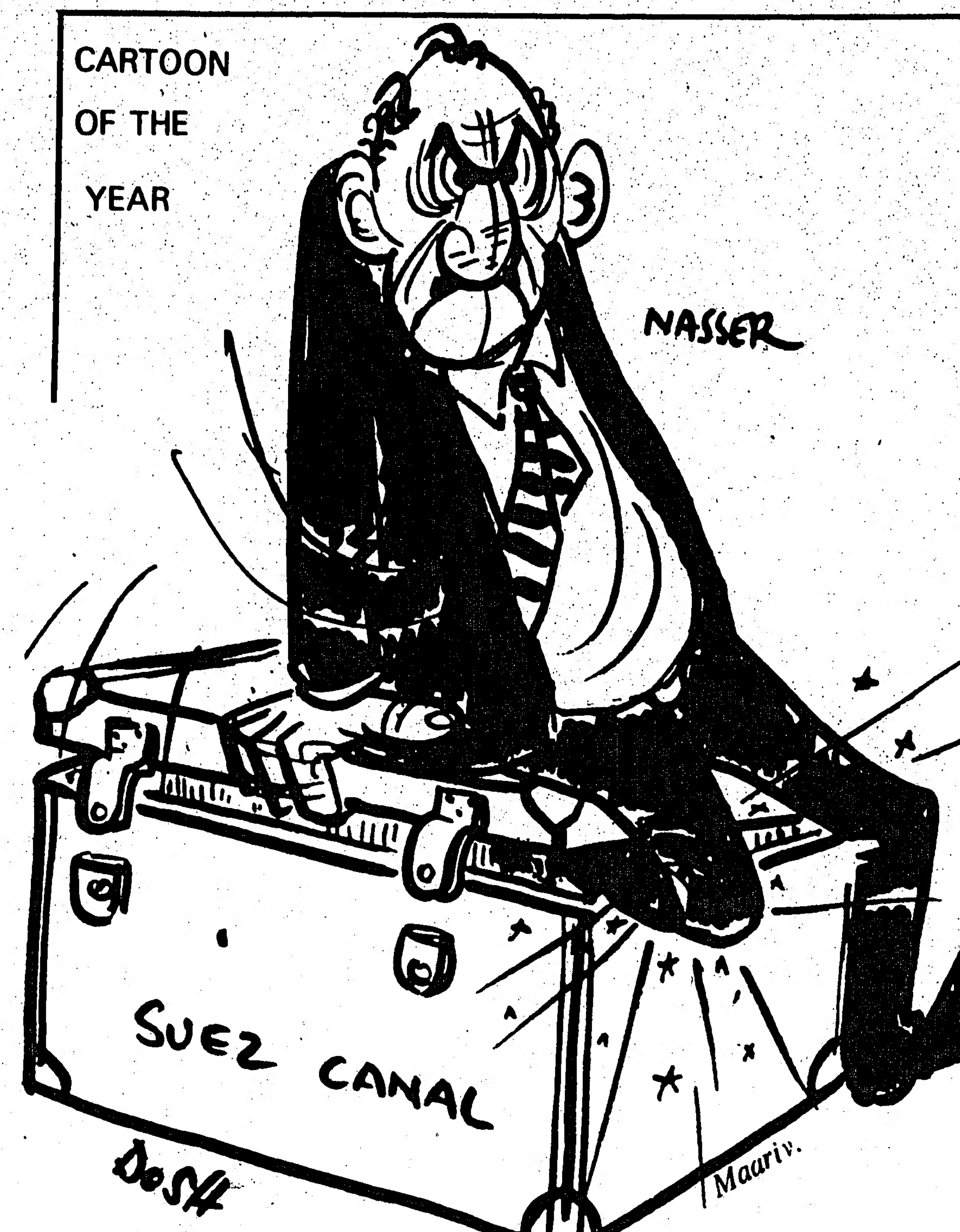
ומי שאמר לעולמו די יאמר די לצרות ישראל

NEW YEAR

THE CANADIAN JEWISH NEWS

5730

CARTOON OF THE YEAR



On the way to friendship?

BONN-ISRAEL

Special to The Canadian Jewish News

by Reinhart Thyssen, (Bonn)

When Israeli or German politicians talk about relations between their two countries, one subject that is bound to be mentioned is the pro-Israeli attitude adopted by the German population during the crisis and the Six Day War in May and June 1967. It is said that these declarations of sympathy and solidarity have led to a decisive change in mood in Israel in favour of good, if not highly friendly relations with the Federal Republic.

This is true. Since the Six Day War, and in practise mainly since 1968, the contacts and cooperation between German and Israeli agencies, organizations and private individuals have increased enormously. From my own work, I could name numerous examples of friendly cooperation with personalities and institutions in Israel who would have refused to help develop relations with Germany before June 1967.

One example symbolic of this change. In the autumn of 2968, a German delegation travelled by ship across Lake Tiberias to the Ein Gev kibbutz. The captain immediately hoisted the German flag alongside that of Israel. And in the restaurant at Ein Gev, German and Israeli flags decorated the tables. Two years previously, this would have been impossible.

But this is only one aspect of the change. Present German-Israeli relations are more complicated and tougher. In order to make present conditions clear, it is well to recall various important stages in the previous rapprochement.

On the part of the Germans, these were mainly: material reparation, weapons deliveries, the establishment of diplomatic relations (which took place after long hesitation and then with political sacrifices involving a deterioration in German-Arab relations), the wave of sympathy for Israel in May and June 1967, favourable economic credits after the conclusion of the Luxembourg Treaty (1967, DM 160 million, since then DM 140 million annually).

The work of the German Embassy in Tel Aviv, the state subsidies for German-Israeli contacts, the numerous other state, communal and private support campaigns and the new impulses given by the German-Israeli Society should also be mentioned.

BEN GURION'S POLICY OF CREATIVE REASON

Israel's contribution to the present rapprochement has been far more than merely that of a recipient and determined more than by economic interests. It also has nonmaterial elements, which cannot be judged highly enough. Its contribution took the form of an early acceptance on the part of a number of politicians (and later among the population) of Germany as a partner and of the Germans as possible partners.

Since the start of the fifties, Ben Gurion's initiative had been more than pragmatic. He wanted good relations with the Federal Republic and this contributed to the early return of Germany as an equal partner to the community of free nations. Israel could not afford not to work together with Germany, as an important European state. Without this "policy of creative reason," there could have been no progress in German-Israeli relations.

Two peripheral examples of present Israeli openmindedness towards Germany. A few months back, a state-sponsored youth exchange scheme was officially agreed on. This scheme foresees regular visits to Germany by young Israelis, and vice versa. Secondly, the symposia for historians and journalists, organized by the German-Israeli Society in Israel in 1968-69, have received financial support for the first time from the Foreign Office in Jerusalem and from the Jewish Agency.

One can probably say that Israeli politicians and perhaps even the majority of the Israeli population are prepared to maintain close and friendly relations with the Federal Republic, as far as the Federal Republic does not show any nationalistic or repressive traits. There is the chance that a special friendship between Germany and Israel can develop out of the tragic German-Jewish relations of the past.

Will Germany and its political leaders take this chance?

NORMAL, NOT SPECIAL RELATIONS WANTED

With all reservation, it must be said that the political leaders in the Federal Republic are seeking normal, not preferential relations with Israel. This has also been the normal line taken by Israel. The idea shared by a small, political minority that Germany must accept a fundamental and lasting obligation to contribute to Israel's welfare and security is not an essential element of German policy. This can be seen from the initial hesitation in taking up diplomatic relations with Israel, in the ban on weapons deliveries and in the strict policy of neutrality in the Middle East.

One legitimate standpoint behind Germany's official neutrality in the Arab-Israeli conflict has been the consideration of relations to the Arab world. Bonn is interested in restoring diplomatic relations to all the Arab states. It is also afraid that the Arab states will accord diplomatic recognition to East Berlin. The Federal Republic is acting here not merely from its own interests, but as part of NATO policy in countering Soviet influence in the Middle East. However, German policy on the Middle East declares that German-Arab rapprochement must not burden Israel.

Why? Because in German politics and in the younger generation in Germany as well as in the same generation in Israel, the feeling of specialness in German-Israeli relations is being lost. Politics move with the times which is said to heal all wounds. And for the younger generations, which meanwhile form the majority in both populations, the past is no longer the criterion. Reconciliation is no longer a commandment, but a reality.

(Continued on Page 15)

'(The author is Secretary General of the German-Israeli Society (DIG), which was founded in 1966. Since then the Society has developed into an important element in German-Israeli relations. In this article, the author discusses a number of trends in these relations, about which he has a special knowledge on account of his many connections in Israel and Germany.)

GERMANY'S LIBERAL LEADERS (FROM LEFT TO RIGHT): PRESIDENT HEINEMANN, FOREIGN MINISTER BRANDT AND MINISTER OF INTERIOR BENDA, WHO IS PRESIDENT OF THE GERMANY-ISRAEL SOCIETY.

ISRAEL'S STANDING IN THE WORLD

PERSPECTIVES

By Geoffrey D. Paul,

IT was no compliment when, in a recent Congressional debate, a leading United States legislator advocated an "Israeli-type" response to North Korea's renewed aggressiveness.

Israel's image after twenty-two years of responding to Arab hostility is more widely that of a highly-polished military machine than that of a hard-working, pioneering nation beset with many social and developmental problems. Yet this is the inner facet of her reality.

If the events of the past two years have masked the difficulties of social adjustment and the even more pressing ones of creating a viable economy with few natural resources, they have not solved them. Yet, it is in finding such solutions and not in demonstrating her military prowess that Israel's meaning and purpose lie.

It is the region's tragedy that, for reasons not of her own making, her will to experiment with and generate new ways in social, agricultural and industrial change has been drowned in the roar of the tank, not the tractor. Only in those developing countries of Africa and Asia which need and experience her technical assistance is the true spirit of Israel still clearly discerned.

In the wider world (but, paradoxically, narrower, because its facts must fit into the diplomatic bag, the dispatch box or a column in a newspaper), Israel's image is not what she herself would want it to be, but what it suits other countries to assume that she is:

to the Russians, an "outpost of Western imperialism" which frustrates her forward movement into the Middle East and beyond;
to the Americans, a vital if unacknowledged buttress against a Soviet take-over in a strategic area;
to the British, after a long period of diplomatic and political apoplexy, something not dissimilar.

Like a prism held up and rotated, Israel reflects back the image of the light which is cast upon her. She has to live with all of these, combating the distortions of her critics when possible, living up to the expectations of her friends when permitted to do so.

From a narrowly political viewpoint, her beginnings were more auspicious than her situation today would suggest. The Soviet and American flags fluttering together over the one building which was shared by their first missions to Israel symbolised a hope now dead.

They provided the motif for the policy of non-identification with which her founders launched her on the murky waters of international involvement. But the Korean war, in which the question of small-nation survival was raised in its most acute form, was too overwhelming a test. Non-identification was sunk.

The wreaths marking the spot where it had gone under began to pile up: the Tripartite Declaration, by her acceptance of which Israel recognised the supremacy of Western interest in the Middle East: the Baghdad Pact, to the principle of which she raised little objection; the Eisenhower Doctrine, in which she acquiesced and which established the Middle East as an arena in which the two-super-Powers had to meet face-to-face.

That in every instance she was motivated by the overriding necessity to ensure her own preservation, that the Russians were quick to exploit her predicament to improve their relations with the Arab world and overtake the West, which committed grave errors of judgement—all this is true.

But equally true, embarrassing though it still remains to elements in Washington, London and Jerusalem, Israel's no-option path to survival has inevitably placed her within the Western "camp." At the time, the process was hardly to be discerned and was not the end purpose of Anglo-American initiatives. The French alone seemed to know what they were about.

IT is only in the context of the events of the 'fifties that the enormity of Charles de Gaulle's deception of Israel in 1967 can be understood. Having recognised Israel—America promptly, Britain belatedly—they put her "on ice" while, sometimes jointly, frequently in competition, they wooed the Arabs.

The password, or so they believed, was "arms," and these they poured into the Arab States in large quantity and variety. Israel's protestations that the Arabs wanted arms not to combat Communism but to destroy the Jewish State, were unheeded.

Only France, not unmotivated by her entanglements in North Africa, recognised Israel's predicament and physical danger. Only the French did not block their ears to Israel's plea for defensive weapons.

It was France which, in a real sense, brought Israel into the Western orbit, and General de Gaulle, when he welcomed David Ben-Gurion to Paris, spoke the truth when he referred to Israel as an "ally." But when, in her hour of greatest need, he cast Israel into the desert, his personal sacrifice on the altar of power politics, de Gaulle erred in thinking that he had also dismissed her from the West's concern.

What is clear now—to the Russians no less than to the Americans, and one day, probably, to the Chinese—is that if Israel falls, then Jordan falls and Lebanon, too, leaving the soft, southern underbelly of West European defence in Turkey and Greece under threat.

The West's need for her survival is Israel's greatest political strength. From this follows much else in the sphere of international relations.

Israel's relations with the Communist block and its associates will depend upon what accommodation is eventually reached between the Soviet Union and the United States. Similarly, her relations with the Moslem world, which includes such nations as Pakistan and Indonesia, will not change until Israeli-Arab contacts are established. The other so-called non-aligned provide little room for manœuvre. Their nonalignment is no more meaningful than was Israel's founding policy of non-identification.

In Africa and Asia, where there is little understanding of the Zionist concept where Islam is strong—and the Arabs are an influential voting block at the United Nations—Israel can only hope, by displays of sympathy and practical aid, to whittle away any prejudice.

But her larger and most meaningful purpose is masked by the noise of battle. "We have it in us," said Ben-Gurion, "to build in the Homeland a Jewish people which men everywhere will laud and emulate—its life, economy, society, culture and internal and external policies based on the teachings of the Prophets, the lessons of justice, mercy and peace. This is the moral imperative of our past, the imperative of our attachment to diaspora Jewry, the political imperative of our place in the world."

This, he might have added, is what Israel is all about. Once the thunder of the guns is silenced, it is the vision to which the sorely-tried people of Israel will have to return.

WEST GERMANY

ARE THE NEO-NAZIS COMING BACK?

Election preview

The extreme Right-wing National Democratic Party expect to win at least 50 seats in the forthcoming elections to the Federal Parliament

POSSIBLY the first thing to note about the September 28 Federal elections in Germany is that they are the first which have taken place without Konrad Adenauer since the Federal Republic came into existence. Admittedly, the Chancellor had quit the stage of active politics when the 1965 elections took place, but his presence was abundantly evident, and the eyes and ears of Germans were directed as much to the house in Rhoendorf as to the portals of political power across the river in Bonn.

The absence of Konrad Adenauer, the father-figure, has some significance in the coming elections. There will be a strong tendency for Germans to opt for a policy of "no-change" and to support political leaders who are already firmly established.

This instinctively defensive attitude of the great mass of German voters will be of considerable benefit to the present Chancellor, the urbane, elegant and essentially conservative Kurt-Georg Kiesinger. It will, in addition, favour the maintenance of the existing "Grand" coalition.

When a really big man withdraws from the political scene there is a tendency to draw, even "club" together. This tendency became apparent as soon as Adenauer ceased to be Chancellor. Kiesinger is a highly resilient politician and an effective stage manager.

He may, if his critics are right, be more interested in keeping a coalition together than in framing new policies. He may, in addition, be inclined to a policy of marking time, not just because marking time is in fashion, but because it may be all that any Federal German Government can do.

On this matter one should spare a thought. The West Germans have so far not produced a worthwhile initiative towards the solution of the German question, and, in fact, the chances of doing this have actually lessened. East Germany has continued to consolidate itself, even in spite of the Soviet suppression of Czechoslovakia.

Nor can the West Germans produce a worthwhile initiative over the issue of West European integration. They would genuinely like to do so, for they would like to see Britain and other applicants come into the Common Market, but they still cannot afford the risk of offending France.

By Terence Prittie

JCNS Exclusive

The West Germans, finally, cannot be pace-makers in furthering an East-West *détente*. If they try to be that, they are distrusted by their Western allies—and not believed by the Soviet Union.

One may, already, draw certain conclusions from these thoughts. The Christian and Social Democrats, running neck and neck at the moment, will feel impelled to continue in coalition. Chancellor Kiesinger, who has a steely determination to remain Chancellor, will stay in office.

In a sense, he is another Harold Macmillan, intent on fostering a good "image," strenuously believing that change should be distrusted, because people want to progress slowly and like things as they are.

A threat to the "Grand" coalition now seems out of the question; this means that a threat to Kiesinger is most unlikely to assume any dimension. The next German Government should be a replica of the present one—in fact, a stay-put Government, which wants total friendship with the West, a quiet consolidation of what remains of Europe, and continuing economic expansion.

One may add this reflection: West Germany must be the only country in the world which has been beset by only one internal issue of importance in the past year or so—and that one the *revaluation* of the mark. What other country has been so happily placed that the only important controversy has been about adjusting the currency, in order to keep it in step with the country's magnificently buoyant economy? Here is an epic commentary on the art of being prosperous among paupers.

Reunification

Kiesinger and the Christian Democrats are radiating confidence at this stage of the election campaign. They can claim the chief share in the country's economic prosperity, for this is founded on the Christian Democratic "free market economy."

If blame must be apportioned for the failure to make progress towards reunification, the Foreign Minister and Social Democratic leader, Willy Brandt, is there to take the brunt of it.

Kiesinger is relying on the bulk of those so far registered as "undecided" voting for his party when it comes to the pinch. The slogan of "no experiments" has helped the Christian Democrats to victory in the past. The true floating vote in West Germany is a small one.

In what would otherwise be a dull election much public attention is being focused on the activities of the New Left and of the radical Right wing. The New Left is split. It will give some support to the reconstituted Communist Party, but much more to the Social Democrats, for it is not cohesive enough to form an effective party of its own.

Eine NSDAP genügte uns:
Darum:
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Protesting against the rise of neo-Nazism, demonstrators in Essen carried a huge poster declaring "One National Socialist (Nazi) Party is enough." The occasion was a meeting of the ultra-rightist National Democratic Party

To some extent it is an embarrassment to the Social Democrats, who have acquired a taste for office in the "Grand" coalition and see very little chance of forming a government without Christian Democratic partnership. The New Left's violent attacks on Kiesinger—as a former Nazi Party member—are especially worrying to the Social Democratic leadership.

But nothing much looks likely to come of New Left activity, other than a possible counterpart to the Labour Left wing in Britain. The personal campaign against Kiesinger seems to have flopped completely.

On the Right wing, the National Democratic Party presents a far more awkward challenge. Its leader, Adolf ("Bubi" or "Boysie") von Thadden, has developed a sharp political instinct. German voters are not interested in neo-Nazi ideology. The NDP, therefore, does not preach antisemitism, National Socialist "revolution," or power politics. Instead, it calls for the defence of Germany's "true" national interests, playing on German impatience with allies who have not helped to bring a solution of the German question one step nearer.

The NDP has become the natural leader of the dissatisfied, particularly among the farmers and urban middle-class in economically relatively backward areas. This was exactly where the Nazis found most support in their early stage of development.

The NDP depends on other factors than the failure to make progress towards reunification. There is the flagging impetus of Europeanism, the unproductive rivalry of the Great Powers, the permanent threat of inflation, the increasing lack of identification of the citizen with his government.

Von Thadden's party hopes to secure well over 5 per cent of the votes and about fifty seats in the Bundestag. There, it will be well placed to snipe at the coalition parties and to foster a cynical and destructive xenophobia.

Here is the one really worrying feature of the election. The great mass of German voters are far too sensible to be wooed by the NDP, but it could be a canker in the body of the Parliament, which has worked on the whole conscientiously and efficiently.

"Grand" coalitions do take some of the heart out of politics. It would be all to the good if the "Grand" coalition in Germany were under fire from progressives. But it looks as if the main opposition will be from rabble-rousers and know-nothings. Here is a challenge to West German democracy—the first serious one since the Federal Parliament first sat in 1949.

Men and Letters

by DAVID DAICHES

THE REAL D'ISRAELI - HOW HE LOOKED

In 1748 an Italian Jew called Benjamin Israeli left Italy, where his father, Isaac lived (though where Isaac had originally come from nobody knows for certain), to settle in London, where he called himself D'Israeli and, in 1757 set up as an importer of Italian goods.

In 1765, after the death of his first wife, he married Sarah Shiprut de Gabay Villa Real, daughter of a prosperous London merchant, and with the dowry she brought him repaired his fortunes which had been badly damaged by unsuccessful speculation in stocks and shares.

From then on he prospered, becoming a successful stockbroker and a founder-member of the London Stock Exchange. By his second wife he had a son, Isaac, born in 1766, and Isaac was brought up in the fine country house at Enfield, Middlesex, which his father had bought a few years after his birth.

Isaac D'Israeli had a rather solitary childhood, spent mostly in reading, to which he was passionately addicted from an early age. He does not seem to have been brought up in a very self-consciously Jewish atmosphere; his father's friends numbered English writers, diplomats and liberal-minded professional men. His father was a member of the Bevis Marks Synagogue, where both his marriages had been solemnized, and to which he contributed liberally, but he seems to have kept himself rather aloof from the Jewish community.

Young Isaac was sent abroad to study with a tutor in Amsterdam; he had read fairly widely in European literature and decided to become a writer himself, though his father wanted him to enter his business. He tried his hand at essays and poems. His father sent him abroad again to study and travel, and in 1788-89 he travelled in France, Germany and Italy, returning full of picturesque impressions and with a strengthened determination to be a writer.

Like most young writers of his time, he went through a phase of intense enthusiasm for the French Revolution. He appears to have soon settled down to a position of rational Deism, deploring superstititions in all religions, while retaining an historical and anthropoligical curiosity about them, but sternly critical of Roman Catolicism, which is understandable because the family of his father's first wife had fled from the Inquisition to settle in London in 1730.

But it was the family of his father's second wife who influenced Isaac's literary destiny; for his maternal grandmother left him her considerable fortune on her death in 1791, thus enabling Isaac to be financially independent and to continue unperturbed in his career as a writer.

Isaac D'Israeli failed as a creative writer; neither his poems nor his novels had much success in his day nor are they remembered now. But he had the humility to recognize at a fairly early stage that he lacked the imaginative power to become a creative writer. This real genius lay in a rather special kind of literary history.

Widely, though not deeply read, D'Israeli had the kind of mind that easily stored anecdotes and was able to use them with genial discursiveness to illustrate the characters of writers, the spirit of an age, the social history of literary taste, and human manners and foibles generally.

His masterpiece was "Curiosities of Literature," which went into thirteen editions in his lifetime. Another of his works, "The Literary Character," was especially admired by Lord Byron, who said of D'Israeli: "I don't know a living man's books I take up so often, or lay down more reluctantly."

D'Israeli was always concerned with the human dimension in literature and history, and his works appealed to the gossip-mongering side of his readers as well as to their desire for knowledge. But he was much more than a compiler of anecdotes. His three-volume work, "Amenities of Literate," is in fact an unfinished history of English literature from the beginnings to the middle of the 17th century; uneven and disproportionate though it is, it contains some brilliantly perceptive critical remarks as well as a great deal of fascinating information.

Isaac D'Israeli has a real place in the history of English literature and of English literary historiography and it is a little sad that he is remembered by most people, if at all, only as the father of Benjamin Disraeli, novelist and British Prime Minister.

Mr. James Ogden's sensible, well-informed, unpretentious, but thoroughly helpful book "Issac D'Israeli" just published by Clarendon Press, Oxford, tells this story clearly and interestingly. He has nothing new or original to say about the Jewish aspect of D'Israeli or the circumstances which led to his rupture with the Bevis Marks Synagogue (he was "in effect driven out of the synagogue by the intransigence of the wardens) and the unenthusiastic baptism of his children in circumstances which are still obscure. But D'Israeli's character and achievement - and also the affectionate relationship of common literary ambition that linked him wth his son, Benjamin - come through clearly.

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Captive community's grim 20 years

Special JCNS Report

By PERCY COURGEY

The plight of Iraqi Jewry today bears a marked resemblance to the situation shortly after the establishment of Israel in 1948, though there are only about 2,500 Jews left in Iraq now, compared with more than 115,000 then.

On the same day that Iraq, in company with Egypt, Jordan, Syria, Lebanon and other Arab States declared war on the infant Jewish State, May 15, 1948, the Baghdad Government proclaimed martial law. This was used to carry out arrests, imprisonment and torture of Jews and the infliction of heavy fines on a considerable number of them.

Two months later, the criminal code was amended so as to equate Zionism with atheism, Communism, Nazism and anarchy, and make it subject to hard labour for life or, in some cases, the death penalty. Under the code, one of the country's wealthiest Jews, Shewfik Ades, of Basra, was very heavily fined and then hanged, while tens of thousands of Arabs watched.

Side by side with their physical persecution of Iraq's large, 2,500-year-old Jewish community, the authorities began a rapid economic squeeze.

Business domination

Before the Second World War, Iraqi Jews had dominated the commercial life of the country. No less than 95 per cent of its imports passed through their hands, and 90 per cent of all contracts involved them.

After the end of the Second World War, these figures were reduced to 50 per cent and 2 per cent.

Within a short time of the establishment of Israel, the Jews in Iraq were handling only 2 per cent of the country's imports and none of its contracts and Jewish-owned banks were not permitted to function normally.

In addition, exorbitant taxes were levied on the Jews, and their passports cancelled. Emigration to Israel was made a capital offence, and those Jews who did manage to escape were tried *in absentia* by military courts. Nevertheless, more than 700 managed to escape across the border to Iran.

But the Iraqi Government's economic measures against the Jews rebounded on the country's economy, and the idea gained ground within Government circles, of allowing the Jews to leave, on condition that they left their wealth behind as a ransom.

Emigration law passed

When, therefore, the Iranian Premier, Mr Mohammed Saeed Maraghai, announced in February, 1950, his country's decision to grant asylum to any Jews leaving Iraq, the Baghdad Parliament passed a law legalising Jewish emigration.

The measure, passed by a small majority after stormy debate, deprived emigrating Jews of their Iraqi citizenship. It set the time limit for registration at March 9, 1951.

By that date, more than 113,000 Jews had registered for emigration. However, they did not include the wealthy, who took no steps to leave because of the difficulty of disposing of their property and that of the community, totalling in all some £75 million. (Between May, 1948 and 1951, they had managed to transfer some of their money abroad. Although there are no accurate figures, some estimates put the amount at about £10 million.)

The Iraqi Government completed arrangements for the airlifting of the emigrating Jews with an American charter company, Near East Air Transport, making the condition that its aircraft could not fly direct to Israel. (They took off for Cyprus first, and flew to Lydda from there.)

By December, 1951, all 113,545 Jews who had registered for emigration had been flown to Israel by various routes—three times the number who had returned to the Holy Land from Babylon with Ezra and Nehemiah nearly two and a half centuries earlier.

On March 10, 1951, a day after the registration time limit had expired, a closed session of the Iraqi Parliament froze the bank accounts and property of all Jews who had put their names down to leave, thus tricking the thousands who had registered in the belief that they would be allowed to retain their property.

So ended the two and a half millennia of Jewish history in Iraq.

A once great and wealthy community numbering many tens of thousands was reduced to the pitiful remnant remaining today, who live in fear and harassment, as their predecessors did 19 years ago.

How long it will be before the Iraqis fulfil their promise, made last year, to let them go, nobody knows.

A taste of freedom. Iraqi Jews sitting down to their first meal in Israel after leaving Iraq in the 1951 exodus

Professor Shlomo Samueloff

Three of the four Israeli women passengers from the TWA aircraft hijacked by Arab terrorists and taken to Damascus. They are pictured on their arrival at Lydda on Monday. Left to right: Mrs Victoria Shamash, Mrs Hava Freud and her daughter, Dalia

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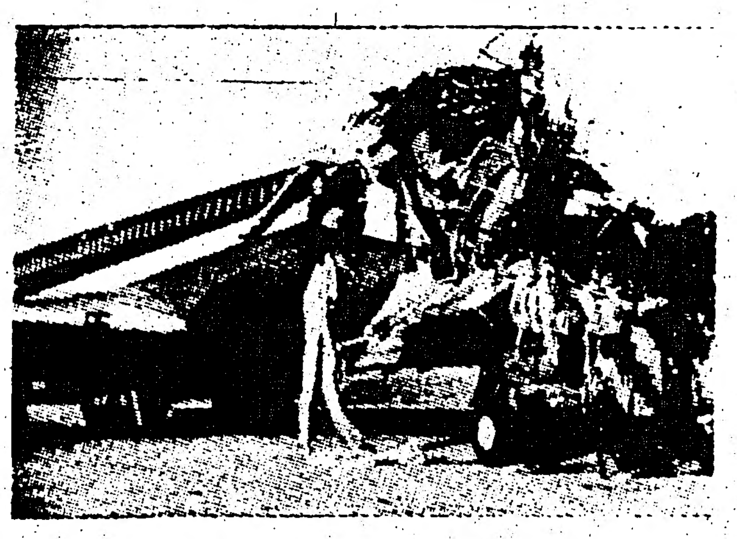

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Opinions

BY A SPECIAL JCNS CORRESPONDENT

ISRAEL'S OCTOBER ELECTIONS AND DEMOCRACY

After two years of a coalition Government which has voiced obscure formulae, has dressed up its lack of action as an ideal, eschewed any political decision and has the sole aim of holding on to power, Israeli democracy has reached its lowest ebb.

This is the view of Brigadier-General Matityahu Pleled, until his retirement last year Quarter-Master of the Israeli Defense Forces, a member of the General Staff and active in the nation's military life for the last twenty years.

In the course of a review in the newspaper Ma'ariv of a new book containing the collected speeches and statements of Moshe Dayan, the Defense Minister, Brigadier General Peled declared that the most vital act of democratic life, the forthcoming general election, had been emptied of all content.

"The coming elections will provide no turning point, not even a new beginning in our political life, since the voters will have no political choice . . . The diffwring electoral lists, using empty symbols, represent only groups of people eager to rule . . . The elector must ask himself if we are not approaching a state in which the democratic system has been replaced by a dictatorship of the party secretariats."

Brigadier-General Peled denied Israel's political parties the right to identify themselves as such when, he argued, they were but "organizations, called parties only by habit, which fight for the right to retain power. As far as can be seen, none of these organizations intends to work out a political program presenting the electorate with a way, or itself to make the effort to find a way, toward solving the grimmest problems we face."

When he dealt more specificially with the views contained in Dayan's book, the Brigadier-General, who is now on the reserve list, expressed his admiration for the Defense Minister's qualities of leadership, but pointed to contradictions between his declared policy of "living with the Palestinians" and the policy actually applied in the occupied territories.

He claimed that the occupation authorities were maintaining in office (as mayors and so forth) exclusively those notables who had been appointed by the Jordanians and the Egyptians. It was these men with whom Dayan maintained contact.

But, asked Brigadier-General Peled, why did Israel not speak to those personalities who had freely and publicly expressed their desire for dissociation from Jordan and Egypt, men (whom he names) who were in favor of establishing a Palestinian State which would live in alliance with Israel?

Why, he asked, did Israel disregard the fact that there were many Palestinians who supported these ideas, among them the best of the Palestinian leaders? These men, he said, were afraid to voice their opinions because the atttude of the Israeli Government "creates the impression among the population of the territories that the Israeli presence there is but temporary." The words within quotation marks are taken from Dayan himself.

The writer called on Mr. Dayan to tell the public if and how "he is willing to permit a true representation of the population of the West Bank and the Gaza Strip to replace the present leadership and to allow expression to the feelings of the people."

Warning Mr. Dayan that, by settling Palestinian territory he invited a demand from the Palestinians to settle in Israel and elsewhere, Brigadier-General Peled stated: "There is no basis for demanding such a right (to settle Palestinian territory) for the Israelis and denying the same right, in Israel, to the Palestinians. If such a mutual arrangement is out of the question, we should renounce the whole concept.

"Indeed we don't lack space from the Golan Heights to the Suez Canal for settling Jews in Israel. The right to build settlements and synaoguges near Hebron and Nablus has to be linked with similar rights for Palestinians within Israel."

Addressing himself directly to Dayan, h wrote: "You must be told the truth - in practical terms you breach the principles which you yourself have formulated (concerning co-existence with the Palestinians) . . . There cannot be a map to bind the Arabs without there being a map binding Israel . . . No one should delude himself into believing that true relations can be built if they are not mutually based.

"If Dayan, as he recently declared, wants to see a further Jewish town in the area of Gush Etzion (near Hebron), he should add that the town will be established with the agreement of a Palestinian Government and subject to its laws. If he does not say so, the deed amounts to annexation, to a disinheritance - the very things Dayan rejects so strongly.

"If Dayan wants to lead the nation and not the crowds he has to get up and speak up, drawing the final conclusions. He has failed to do so until now."

Court ruling may hit Jewish religious institutions in U.S.

New York (JCNS).- What tax-exempt religious institutions have feared for years has now finally arrived - a court ruling declaring that exemption is lost on any part of property given over for commercial use.

The ruling was handed down by a justice of the New York Supreme Court against Temple Beth Sholom of East Hills, Long Island. It will have national repercussions and is expected to go eventually to the Supreme Court for final adjudication.

The Beth Sholom case is historical in that cities and States, beset by rising budgets and shrinking incomes have been looking for ways to tax those portions of property owned by religious institutions which have been made available for commercial purposes.

In California, the State Legislation recently gave final approval to a bill to collect taxes from churches and other religious bodies on such "outside" income. The same provision was part of a tax reform measure passed by the House of Representatives in Washington at about the same time, but which has not yet been approved as law.

Hundreds of millions of dollars in property is owned by religious institutions and is tax-exempt under present practices. In New York, for example, the land on which the Rockefeller Centre stands - among the most valuable in the wold - is owned by a church which also owns other valuable property throughout the city being used for commercial purposes.

The decision, by Justice Howard T. Hogan, involves both Temple Beth Israel itself and the Roslyn Summer Day Camp. The suit was brought by Mrs. Selma Winter of East Hills, a member of the Congregation and is the first by a taxpayer to force a religious institution to pay taxes on a commercial venture.

Woman who slapped chancellor has sentence reduced

West Berlin (JCNS).- A sentence of one year's imprisonment imposed in April on Mrs. Beate Klarsfeld, 30, for slapping the face of Dr. Kiesinger, the West German Chancellor, at a Christian Democratic Party meeting last November, was reduced to a four-month suspended sentence by a West Berlin court.

The court confirmed that Mrs. Klarsfeld had injured and insulted the Chancellor but said that she acted out of firm political conviction that Dr. Kiesinger had an important role during the Nazi regime.

(Dr. Kiesinger has stated that he became opposed to the Nazi Party a year after joining in 1933).

Mrs. Klarsfeld, the German wife of a French Jew whose father died in Auschwitz concentration camp had claimed that she acted in a state of "moral emergency."

HALL OF FAME AT BAR-ILAN UNIVERSITY

Ramat Gan, (JCNS) Rabbi Dr. Joseph Lookstein, the Chancellor of Bar-Ilan University, has announced the establishment of a Hall of Fame for Religious Zionists at the university.

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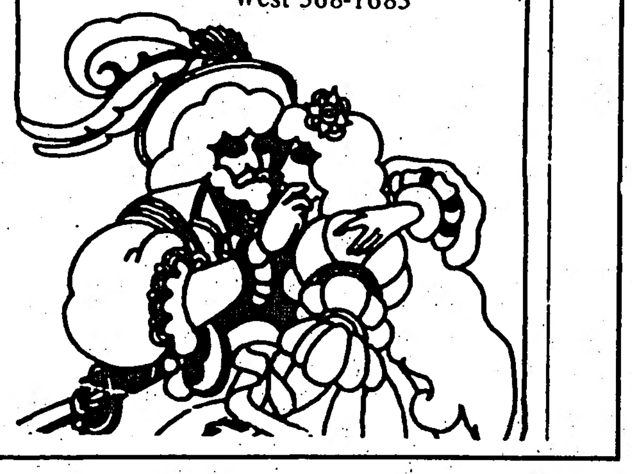

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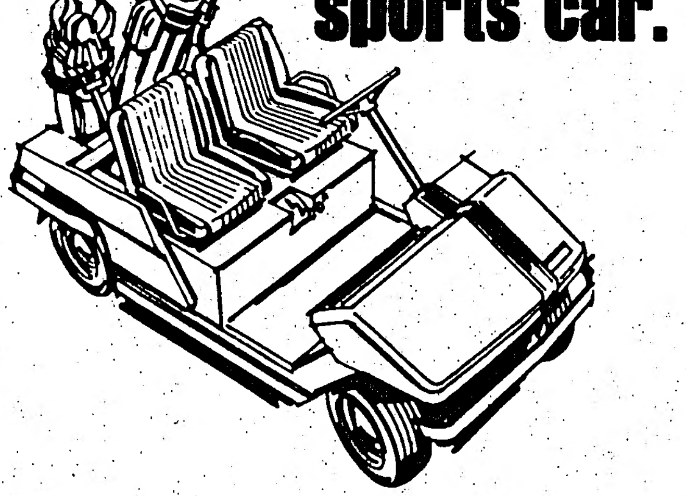

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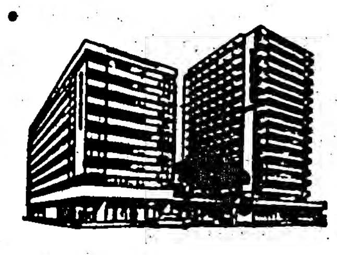

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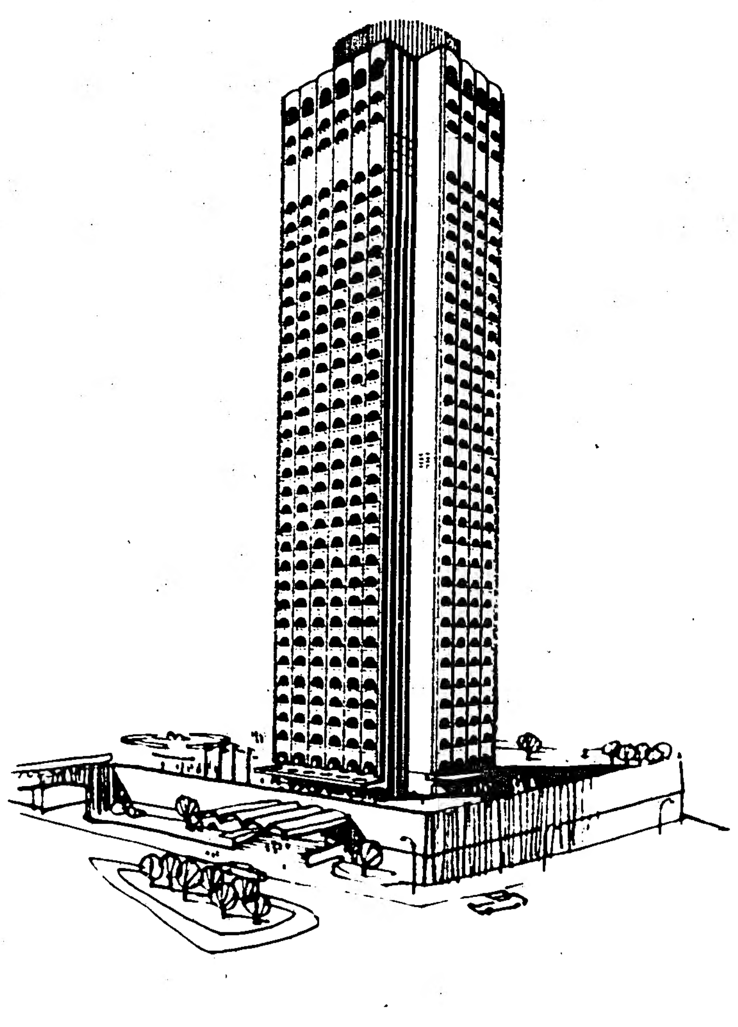

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CANADIAN JEWISH CONGRESS APPEALS TO BERTRAND

TAKES POSITION ON SCHOOLS

The Canadian Jewish Congress in an open letter to Quebec Prime Minister Jean-Jacques Bertrand urged re-examination of the St. Leonard 'no solution' decision and to find one based on equity and respect for traditions and fair play.

The letter signed by Mr. Monroe Abbey, Q.C., reads as follows:

"The St. Leonard School dispute is an issue which transcends the injustice to hundreds of people of that municipality. It is a test of the good faith and credibility of your Government. It may be no exaggeration to suggest that it could even ve a watershed of civil liberties, human rights and fundamental freedoms in this Province. The vast majority of Quebec citizens had a right to be heartened by your statement . . .'It is very wrong to deny their claim that they may have a choice to either the English or the French school,' which was ot unexpected because of your excellent reputation as a leader with a firm belief of the values of democracy and the position of minorities therein.

"We regret to come to the conclusion that your cabinet's decision in the St. Leonard dispute is a setback of your own stated promises and views and tramples on fundamental matters of principle.

"In a society where compulsory education is the law, it surely is a cynical response to advise the St. Leonard English-speaking group that they can only exercise their English-language rights by leaving the public sector of education to establish a private school where at best only 80% of the costs will be met out of the public treasury.

"Permit me to say, Mr. Prime Minister, that you are right in repeatedly stating that there is a choice for education in English or French schools. Being right, then the St. Leonard decision is wrong. It is thus a disastrous conclusion.

"The recently built-up tensions leading to violence are unfortunate but they are only a symptom and not a disease. The real malady is the precarious position of civil liberties, acquired rights, constitutional guarantees and a fundamental decent conduct in a modern society.

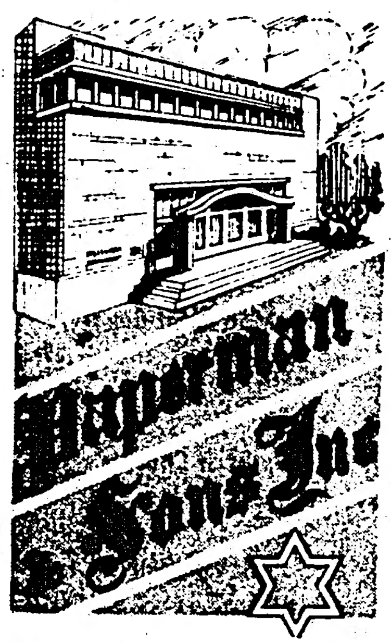
"The credentials of the Canadian Jewish Congress to speak on this matter are strengthened by its known record in championing French in all schools public and Jewish Day Schools, in having fostered the creation of a French language Jewish Day School (Maimonide), in the 20 year record of our Cercle Juif de Langue francaise activities and our submission to the Gendron Commission.

"Quebec really knows how in so many areas of material concern. Please, Mr. Prime Minister, let it show that it also knows how in the vastly more important matters of the spirit and the mind. We ask you, therefore, to re-examine the 'no solution' policy and find one based on equity and respect for tradition and fair play.

"Mr. Abel Selick, first vice president of B'nai B'rith District No. 22, speaking for 25 of its lodges and chapters in Montreal, associates himself with these views.

"With great respect and with every good wish, I earnestly request your consideration of these views."

(See Editorial)



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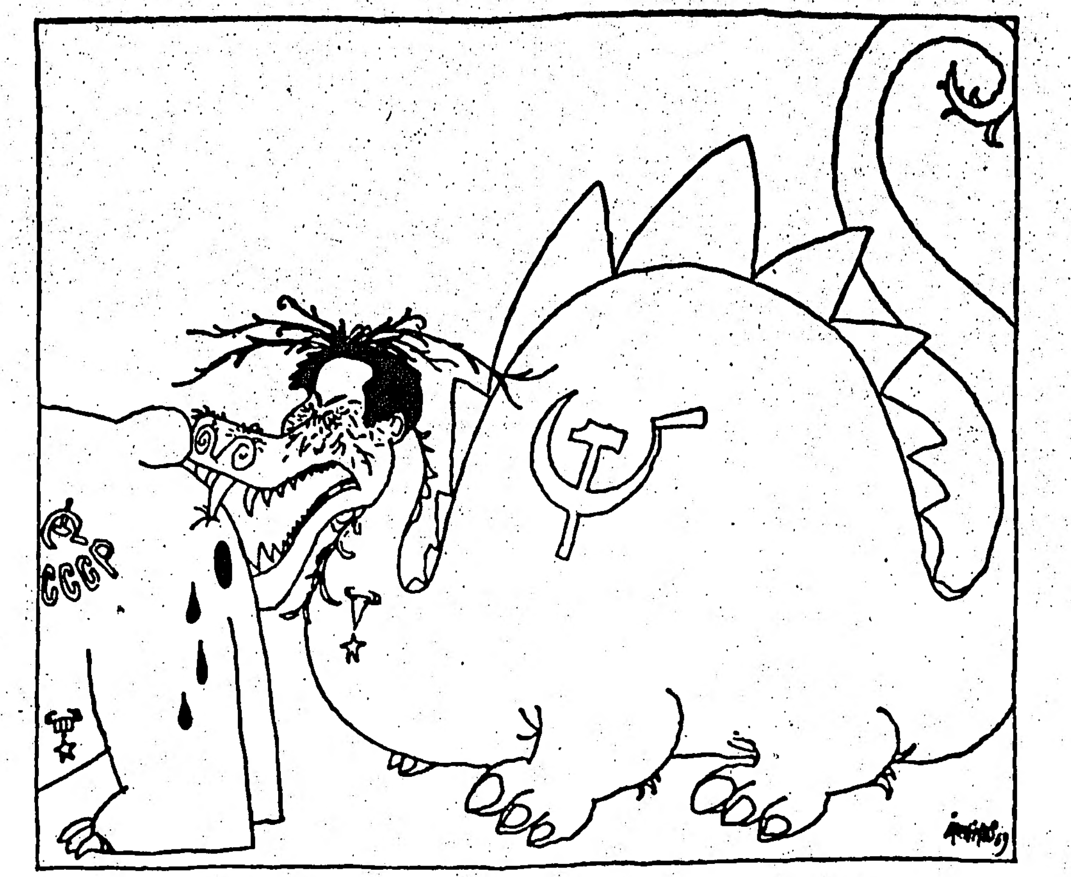
FRIDAY, SEPTEMBER 12, 1969. Erev Rosh Hashanah. (Eve of New Year 5730)
Candlelighting: Toronto 7:17; Montreal 6:55



ASK THE RABBI

a JCNS featurette

Q. Why do women cover their eyes when lighting the candles on Sabbath eve?

A. The benediction over a mitzvah has to be recited before the mitzvah is carried out. But in the case of the Sabbath candles once the benediction has been recited it is as if the Sabbath had arrived, according to some authorities, and it is then forbidden to light the candles. The compromise adopted was for the woman to cover either the candles or her eyes after she has lit the candles while she recites the benediction, so that even though the benediction cannot come before the mitzvah it can at least precede the enjoyment of the light, which is part of the mitzvah (see Orach Chayyim 263,5).

Q. Orthodox synagogues allow choirs but no organ during services. Why?

A. Ever since Israel Jacobson introduced the organ in his house of prayer in Berlin on Shavuot, June 14, 1815, the controversy around the use of the organ has raged so vehemently that it is clear that far more was involved than a particular practise. What was really at stake was the whole question of the reform of the services and departures from traditional patterns. The Reformers pointed to the use of an organ-like instrument in the Temple. Some of the Orthodox refused to grant ordination to a rabbi unless he promised that he would refuse to officiate in a synagogue which had an organ. The reasons of the Orthodox were: 1) Instrumental music is forbidden on Sabbaths and Festivals; 2) Even on weekdays it is forbidden because we mourn for the destruction of the Temple; 3) Since the organ is used in Church worship it is aping the Christians (Chukkat Lagoy) to use it in the Synagogue. In this country, with typical British compromise, it has long been the custom in the United Synagogue and like-minded congregations, to permit the organ at weddings and at week-day services generally, but not on Sabbaths and Festivals. More recently a further, rather dubious distinction has been introduced between statutory services (i.e., mincha and maariv) when the organ is forbidden, and non-statutory services when it is permitted.

Bilingualism

WHAT NEXT

This week Canada officially has become a bilingual nation. A Canadian will have the right to deal with the federal authorities in English or French in any part of Canada if the letter of the new law is applied.

There is no reason for it not be if the proper conditions develop throughout the ten provinces. In any case here is the law which defines this country as bilingual, recognizing the special rights of the two founding cultures.

However, while welcoming this move by the government, we must ask whether this really is what French Canadians demand, and if such law could be successfully applied in every corner of the land.

The most recent events in St. Leonard where the French-speaking majority, backed by the education minister of Quebec, insists upon French-only public schools seems to indicate that the bilingual federal law is not the complete answer to the cultural duel now being fought in one province. Those among the French Canadians who demand ONE LANGUAGE schools in the "homeland" of the French Canadians maintain any other solution eventually would reduce them to a minority. If immigrants continue to ignore the French Presence, and if their children will not become integrated within the majority community, eventually the majority will become the minority.

To this, the other side responds that the English-speaking Canadians must have the right to their schools, that the newcomer to Canada should have the privilege to choose one language as his.

The essence of the problem, its basic difficulty, the fundamental impossibility to solve the dispute stems in our opinion from the fact that both parties may be right. Certainly the solution of the problem has not been found yet; in our opinion it has not reached the point of serious analysis as yet.

BOOKS OF THE WEEK

by Dr. Arnold Ages

THE REAL RICH WHO THEY ARE

THE MONEY MAKERS:
THE GREAT BIG NEW RICH IN AMERICA
BY Kenneth Lamott
Little Brown 328 pp.

Books about money seem to hold a great attraction for the North American reading public. Adam Smith's The Money Game, for example, has been on the New York Times Best Seller list for months. At the present time there are about ten volumes on the book market which deal with various aspects of money including one designed especially for women who want to invest in the stock market. Perhaps the public's interest in these kinds of works derive from a desire to enjoy vicariously the power, prestige and luxuries which the rich enjoy in real life. Reading about the frivolities of the wealthy then is a kind of escapism not unlike that indulged in by those who read James Bond.

Kenneth Lamott's book about the new tycoons in America will bring joy to the aficionado of the "money book." The author does not waste his time on the well known billionaires like Ghetty, Murchison and Melton, but chooses as his subjects men who have amassed their fortunes in the last two or three decades. Lamott's treatment offers personal interviews with the men concerned and presents their ideas on such things as business ethics, luxury living and the graduated income tax structure. On this latter point the author asks his reader not be so naive as to believe that the rich men in the United States actually pay the 90% figure mythically prescribed by the Internal Revenue Service for people in their rarified category. By dint of tax loopholes, stock options, depreciation allowances and other gimmicks, the rich people in America in reality pay less on a percentage basis than the rank and file.

Who are the big new rich in America? They are people like D.K. Ludwig, builder and operator of the world's greatest fleet of tankers; Charles Allen, Jr., the wealthiest man on Wall Street; Henry Crown, who once owned the Empire State Building and who pioneered huge real estate dealings in Chicago; Charles B. Thorton, chairman of the board of the multi-circuited Litton Industries of Beverly Hills; and, of course, the eccentric Howard Hughes, the mysterious billionaire entrepreneur developer and conglomerate genius. Except for the last name few of the others are known to the masses. This is as they intended it to be, for the great big new rich do not go in for ostentatious displays of wealth and power - they prefer to live quiet, undisturbed lives. Dr. Land, the inventor of the fabulously successful Polaroid camera and possessor of a personal fortune near a half billion dollars, was found to be living in an upper class but not luxurious house on Brattle Street in Cambridge, Mass.

Check List

CONFRONTATION AT OCEAN HILL - BROWNSVILLE
Edited by
M. Berube and M. Gittell
Praeger 340 pp.

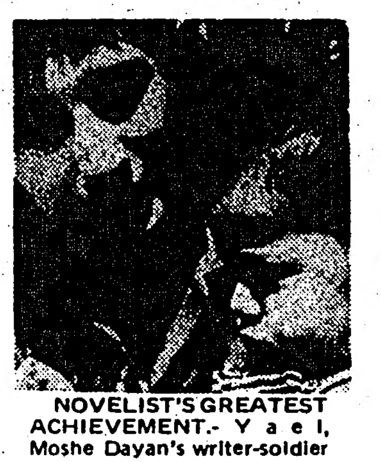
A collection of articles, speeches and manifestoes which reflect the tensions of the 1968 teachers' strike in New York City. The polarization which occured between Negroes and Jews in that city is one of the saddest stories in many years. This compilation of pertinent materials documents the problem of Jewish-Negro relationships during those tense months as well as the general educational dilemmas.

ECUMANIA
Edited by Hiley Ward
Association Press 126 pp.

The current detente in interreligious strife has now been officially recognized with the issuing of this amusing book which records the best humor which has resulted from a relaxation of traditional religious restrictions.

PEACE IN THE FAMILY OF MAN
BY Lester Pearson
Oxford University Press
104 pp.

Our distinguished ex-Prime Minister's reflections on the problems of world peace. Originally delivered as part of the Reith lectures these pieces show Mr. Pearson's role as a statesman who tried to effect some kind of modus vivendi between the competing power blocks. One interesting sidelight: in the UN debates of 1956 the secretary-general tried to dissuade the then minister of external affairs from sponsoring his resolution proposing the creation of the peace keeping force. Pearson, however, persisted and it was eventually adopted enthusiastically.



NOVELIST'S GREATEST ACHIEVEMENT.- Yael, Moshe Dayan's writer-soldier daughter, shows off her eight month old son, Dan Dayan-Zion.

KEEP SMILING

FROM YOUNG EYES

In Israel, a small boy from the city went to a farm settlement for the first time. His first day was filled with a thousand wonders. In the afternoon, he watched a woman as she plucked a chicken. For awhile he observed the operation intently, then he asked:

"Do you have to take off their clothes every night?"

CLEAR DEDUCTION

Three Arab thieves stole a cow and two goats from a kibbutz. Afterwards they got into an argument as to how to divide the loot equally. All three made suggestions but none met with approval all around. Finally one of the trio suggested:

"Let's do it this way. You two take one goal and I and the cow will take one goat."

DESCRIPTION

A tourist who had been to Jerusalem was asked upon his return how he liked the Wailing Wall. "Well," he replied, "I tell you -- it's like all wailing walls."

ISRAEL

PROGRESS REPORT: 1948-69

A JCNS EXCLUSIVE

By Aryeh Greenfield

SEVERAL years ago one of Tel Aviv's humorists suggested that the State of Israel was really a very precocious creature: merely 16 years old, at that time, but possessed of all the maturity of an 18-year-old, at least. By now the State has reached the ripe age of 21, without really having outlived any of its youthful energy, exuberance, brashness.

It would be impossible to review these years without any reference to military history. Three times open warfare has broken out between Israel and neighbouring Arab States; not for a single day has there been real peace. No Israeli can ever forget this, nor ignore the fact that military might is the one indispensable basis for continued life in the Jewish State.

But Israel's greatest victories have not been won on the field of battle, but rather in constructive endeavour. The Israelis' greatest pride is in their country's growth in population, farm settlement, industrial development, the national economy's productivity. Foreign trade, tourist traffic, commercial aviation and shipping—all have expanded at astonishing rates.

By the end of 1968 the Jewish population of Israel was about 2.4 times as large as it had been in 1948, more than four times what it was in 1945. The cultivated land area increased by about 150 per cent, the value of farm production by about 650 per cent in real terms. Practically all of Israel's water resources have been harnessed; oil and natural gas have been found, potash and bromine are extracted from the Dead Sea; copper and phosphates are mined in the Negev.

The gross national product expanded from I£698 million in 1951 to I£11,934 million in 1967. In real terms, discounting the effects of inflation, this represents a gain of more than 260 per cent over 15 years, an average annual growth rate of nearly 8.5 per cent. During each of seven of these years the economy expanded by 10 per reaching a rate of expansion in excess of 14 per cent.

THE country's major economic problem throughout these two decades has been its trade deficit. Efforts were concentrated on the necessity to pay for growing imports with an even more rapid expansion of exports.

In 1950 Israel's merchandise exports amounted to only $35 million, covering 17 per cent of the country's imports. By 1968 sales of Israeli products to other countries totalled $640.2 million, covering almost 60 per cent of the cost of goods purchased abroad. The year before that exports had already paid for 72 per cent of imports; the subsequent retreat was due to higher defence imports, which in 1968 far outpaced the 15.5 per cent gain in foreign sales.

The success of Israel's export drive is also shown in the growing variety and higher quality of the goods sold. In 1950 fresh citrus fruit accounted for nearly half of all exports. Since then the quantity of fruit sold has increased just about five-fold, but now it accounts for only about 10 per cent of all foreign sales. Other important export items are processed food products, garments, electronic equipment, machinery, books, diamonds, textiles, chemicals, furniture.

In addition Israel also earns large sums of foreign currency by the export of services. El Al Israel Airlines is one of the most successful inter-continental aviation companies. More than 110 merchant vessels, with a combined displacement of 1½ million tons, ply the world's oceans under the Israeli flag. Engineering firms provide planning services and know-how to customers in all parts of the world. Israeli contractors build roads and lay water pipelines in Asia and Africa, in Central and South America. In 1967 all Israeli exports, both goods and services, amounted to $865 million, approximately 21½ times what they had been in 1950.

These statistics undoubtedly are impressive; one might even be tempted to call them spectacular. Just by themselves, however, the figures are not enough. Jews are a very practical people. Success means but little, unless it is accompanied by real benefits for the individual human being.

The things that make life worth while—friendship, happiness, contentment—can hardly be expressed in statistical terms. An attempt may be made, however, to find numerical indicators of some of the things which tend to promote human satisfaction: health, education, economic security, standard of living.

Health undoubtedly is a most revealing measure of welfare. "Who cares if we live," brag the sabras, "just so long as we're healthy." The statistics of preventable disease reveal the efforts made and success achieved in keeping people healthy, also suggesting, perhaps, just how aware a government is of the nation's real needs.

In 1949, 1,091 cases of malaria were reported in Israel; by 1967 this had dwindled to 13. In 1950 there were 14.8 cases of dyphtheria per 10,000 inhabitants; in 1967 the rate was 0.1. Endemic typhus dropped from 5.4 to 0.2, typhoid fever from 6.0 to 0.7, scarlet fever from 11.9 to 2.0.

SOME of Israel's proudest victories have been won in the maternity wards. The incidence of death while giving birth was cut from 0.96 per thousand confinements in 1950, to 0.3 per thousand in 1967. Infant mortality was reduced from 46.22 per thousand births in 1950 to 20.8 per thousand in 1967. "Preventable" infant mortality —death due to infectious diseases—was slashed by 94 per cent.

Education has expanded at a faster rate than has the population. Taking 1948-49 as 100, the following index numbers will represent conditions in 1967-68: number of educational institutions—397; teaching posts—654; pupils—540; students at institutes of higher education—1744; secondary school graduates with matriculation certificates — 1338; recipients of academic degrees—1917; academic teaching staff—1535.

Major efforts are on foot to make secondary education the commonly accepted norm; to this end legislation has already been introduced extending compulsory education to the ninth grade. In practice almost all Israeli teenagers continue some sort of schooling after the age of 14.

The proportion of all 14-to-17-year-olds attending school on a full-time basis has risen from 42.8 per cent in 1952 to 62 per cent in 1967. Many others work as apprentices, under the supervision of education authorities.

Adult education is also widespread: 14,100 attended Hebrew language classes in 1967, 7,100 participated in the work of the "Popular Universities," in addition to 36,000 at teachers' colleges and institutes of higher education.

The national expenditure on education more than doubled between 1962-63 and 1965-66, from I£374 million to I£772 million. This even exceeded the growth of the national expenditure on health, which had gone up by about 78 per cent from I£304 million to I£640 million. Overall government outlay, including administration, police, the courts and so forth, rose by only 63 per cent between 1962 and 1965.

In modern society employment is a central factor of an individual's well-being. Many of the upheavals in this century, much of the misery in all parts of the world can be traced, directly or indirectly, to widespread unemployment. Throughout Israel's two decades of independence there was much work that needed doing. Skilled workers were always in demand, those without training were given the opportunity to acquire skills. Where work opportunities were lacking rapid economic development soon created the necessary jobs.

DURING the last decade unemployment has fluctuated between 3.3 and 7.4 per cent even though the labour force increased during this period by 37 per cent. Only during the 1967 recession did unemployment rise above 10 per cent of the civilian labour force. This improved quickly, as economic activity picked up speed in 1968 and returned the country to conditions of practically full employment.

Well organised and highly conscious of his rights the Israeli worker has managed to reap considerable benefits from his many years of active and fruitful work. Considerable portions of personal income are saved, much of this through benevolent and pension funds, which cover the majority of wage earners. In addition to this the standard of living has risen in practically every respect.

Housing conditions have improved radically. In 1946 a Jewish Agency survey found the housing density among urban Jews to be 5.1 persons per room. By 1957 this had declined to 2.2 persons per room, on the average, for the entire country. Improvement continued, to 1.7 persons per room in 1967. In real terms, on the basis of 1966 prices, the *per capita* investment in housing rose from I£1,700 in 1952, to I£4,150 in 1966.

The number of passenger cars has mushroomed. In 1951 there was one car for every 166 inhabitants; by 1966 there was one for every 29. Only 2.4 per cent of all families owned electric refrigerators in 1950; by 1966 this increased to 80.1 per cent. Ownership of other home appliances is also common now: 29.5 per cent of all families have washing machines, 83.1 per cent own gas cooking stoves, 90.9 per cent have radios.

In terms of fixed prices, *per capita* current expenditure just about doubled between 1952 and 1966, from I£1,555 to I£3,086 a year. As is to be expected, *per capita* consumption of food, beverages and tobacco only went up by 58.4 per cent, while expenditure on recreation and entertainment rose by 170.7 per cent, and purchases of clothing and shoes more than tripled.

To the average Israeli these figures are not dry-as-dust statistics. The individual Israeli sees every success as his very own, by virtue of his share in the effort and also because he has every intention of participating in its enjoyment.

Letters to the Editor

WATERLOO OPPOSES XENOPHOBIA

THANKS FROM PRESIDENT

Dear Editor:

I read with interest your editorial (Xenophobia), which appeared in the Friday, August 8th issue of The Canadian Jewish News. It raises some overlooked points which place this topic in its proper perspective.

I was on holidays in Western Canada when this controversy developed and I have just recently returned to the campus. It is most disturbing that such charges can be raised and echoed with virtually no attempt to support them with valid information, or to understand the recent development of Canadian universities.

It is only within the present decade that the Canadian university has begun to earn for itself a position of international recognition. This has been achieved with the help of many people from many lands working within a framework in which competence of instruction and quality of education have been the guiding principles.

The University of Waterloo appreciates the interest which The Canadian Jewish News has taken in its activities both now and in the past. We hope we will continue to merit your understanding and your support.

H. E. Petch,
President (pro tem)
University of Waterloo

SERMON FOR THE WEEK

ROSH HASHANA

And thou hast granted us, O Lord
our God, this Day of Remembering
(Rosh Hashana Amida).

For whom is Rosh Hashana designated as a Day of Remembering? The Psalmist elaborates, "It is a statute for Israel, a judgment for the God of Jacob". First, we are granted the opportunity to indulge in some accounting to ourselves, and only then are we summoned before the throne of the Almighty. We are thus exhorted to start the New Year with searching introspective contemplation upon the past.

Too frequently our eyes are focused at once on the future, the prospects for the year ahead, and we want to forget altogether too quickly the year which we have just left behind. But if our resolutions and indeed our prayers are to be meaningful, they must be undertaken realistically with elation to past effort, and failing. Analogy to a more mundane sphere is not out of place here. Most certainly no sound commercial enterprise would embark upon plans for future projects without a thorough study of previous experience. Those who overlook the lessons of the past, stand little chance to rectify errors and so gather in the future the fruits of costly exertion.

Thus at the threshold of the New Year, we might well pause to ponder upon the use to which we have put the old. What have we achieved during the year 5722? It may appear to have passed a quickly as a fleeting shadow, yet a precious span of the Divine gift of life has been spent. Have we exploited it to best possible advantage, or have we let the time slide by wastefully? At this point, the similarity to the sphere of commerce ends, for we cannot satisfy these probings in the tangible terms of bank balance and other merely material attainments.

Have we made ourselves pleasant and useful to those around us and society at large? Have we deployed our intellectual gifts? Have we made a determined attempt to refine character and elevate personality? Have we exercised self-control, mastered temptation and instinct, and kept a close watch upon the weak spots in our spiritual make-up? Above all, have our daily pursuits been conducted throughout with integrity and uprightness. Are we ready to plead before our Maker, confident that we have not abused our natural gifts, latest talents, and the opportunities the year has afforded us?

Maimonides reminds us that the call of the Shofar is primarily directed towards this awakening: "Arouse yourselves, slumberers, ponder upon your deeds, and remember your Maker". The Shofar exhorts us to interrupt our petty pursuits and return to values of greater import. Transient attainments of luxury and prestige are soon seen for what they are, and should be replaced by loftier and more lasting aspirations.

In the Musaph Amida we refer to our handwriting in the Book of Life: "And the handwriting of every man is found therein". A rabbinic teacher noted that whilst some of us make a deliberate and clear impression, others remain lethargic and clumsily record but a dirty smudge.

"And in thy love" thou hast granted us this Day of Remembering. Can we genuinely associate such an awesome occasion with Divine love? If we but make proper use of this solemn Festival, and it jolts us back to a more profound perspective upon life, it is truly an invaluable gift of great kindness. After all, where would most of us be without this annual stimulus towards remembering and self-accounting?

CANADA WILL PROCEED WITH ANTI-HATE BILL, WILL SUPPORT MIDEAST PEACE

BY THE HON. MITCHELL SHARP, SECRETARY OF STATE FOR EXTERNAL AFFAIRS

From the founding of the "Society of Canada" in 1748 by Abraham Gradis in Quebec, through the large migrations of the 19th and 20th centuries in response to persecution in Europe, down to the present day, Canada and its Jewish people have been good for each other.

From the barons of Canada's textile industry, to the founders of the North American Labor movement; from the early farming settlements in Western Canada, to the hundreds of Jewish storekeepers in tiny railroad villages throughout Canada who acted as translators, letter writers, and advisers to newly arrived Eastern Europeans, Canada's Jews have played a major role in our development.

In science, medicine, law, music, literature, and art, members of the Jewish Community have made outstanding contributions -- and Jewish-Canadians have responded to the call of duty. In the War of 1812 there were three Jewish colonels of the militia, and almost a dozen other officers, although there were then not 100 Jews -- men, women and children included -- in all of Canada. Although there were only 12,000 Canadian Jews over 21 years of age who were British subjects at the time of World War I, 4,700 or 38% served in the Canadian Expeditionary Force. Their contribution to the Canadian effort during World War II is equally impressive. Out of a population of about 165,000 almost 17,000 enlisted, of whom 839 became casualties and 197 were decorated.

As I expect you know, I have many contacts in the Canadian Jewish Community and therefore I am never short of advice as to what I should say as Secretary of State for External Affairs on matters of concern to the Jewish people. While I am not always able to respond, particularly respond publicly, as my Jewish friends would wish, I share many of your concerns and wish tonight to discuss a number of these with you.

First, in Canada. Last June the Senate passed Bill S-21, or the bill on hate propaganda. Unfortunately, time did not permit this important piece of legislation to be placed before the House of Commons prior to the summer recess. This, coupled with the fact that similar bills failed to pass the 27th Parliament and the 26th Parliament, is an excellent illustration, I believe, of the need for some limit on the amount of debate which takes place in Parliament on some pieces of legislation, to the detriment of others.

Despite this unfortunate delay, the government remains committed to its passage and will be re-introducing the legislation during the coming Parliament.

The Bill in its main lines derives from a draft amendment to the Criminal Code which was proposed by the Special Committee on Hate Propaganda in its 1966 report. The Committee, under the very able chairmanship of Professor Maxwell Cohen, included two men who are presently Liberal Members of Parliament -- Dr. Mark MacGulgan, former professor of law at the University of Toronto, and someone by the name of Pierre Elliott Trudeau, who I understand was a professor of law at the University of Montreal and who since then has done rather well for himself. The supporters of this Bill were very clever in arranging for Mr. Trudeau to move to an even more influential position in terms of having the Committee's recommendations considered by Parliament.

The Bill is divided into four main areas. The first one deals with the advocating or promoting of genocide -- the penalty for which would be imprisonment for up to five years. The next two areas concern public incitement of hatred and wilful promotion of hatred anywhere, whether in public or not. Here the penalty is two years imprisonment. In the alternative, the offence is punishable, on summary conviction, in which case it would carry a standard fine provided for by the court of $500 or a maximum of six months imprisonment, or both. The fourth part of the Bill deals with what are called "in rem" proceedings; that is proceedings taken in respect of the offending article itself rather than by way of prosecution of the offender. This section provides for the seizure and, on conviction, the disposal of publications advocating genocide or promoting hatred.

Critics of the Bill, with some validity, argue that it will merely drive the hate mongers underground, that promoters of hate will receive even more publicity than at present, and that the law will be used to limit free speech and dissent. While I support the Bill, I am concerned and I think we should all be concerned that the Bill should not turn our attention away from the greater problem. By focusing upon those who disseminate we may ignore those who consume. The bringing of criminal proceedings against a few hate mongers may cause us to forget about the more widespread, the more subtle, prejudice in society as a whole.

As I said before, the government intends to move forward with this legislation. Bill S-21 will help, but the greater task of reducing and hopefully eliminating prejudice rests with every parent and teacher, every Jew, Christian, Muslim, Buddhist or Hindu, with black as well as white, brown as well as yellow, in short with each of us and all of us.

MITCHELL SHARP

I now wish to turn to the Middle East. I am not by nature a pessimist but I must confess that the present situation in the Middle East provides very little justification for optimism. Breaches of the ceasefire, airraids and artillery exchanges, commando attacks, bomb explosions and other acts of terrorism, military communiques and warnings of retribution are daily items in the news from the Middle East. Each incident becomes part of a chain of events which contributes to making the already fragile peace of the area even more unstable. All of us who are concerned about this situation have to ask very seriously whether the present cycle of attack and counter-attack, reprisal and escalation is slowly but inexorably bringing the Middle East closer to the possible outbreak of another Arab-Israeli war.

I do not think this is an immediate prospect and I sincerely hope that responsible leaders of Israeli and Arab countries will assert themselves to halt the drift toward war. One of my urgent daily concerns as Secretary of State for External Affairs is what Canada can do to help prevent this tragic situation from worsening.

The Canadian Government and Canadian people supported the creation of Israel, and we have deeply admired the achievement of the people of Israel over the past 20 years in consolidating their nationhood. We Canadians start from the premise that Israel has a right to live and prosper free from fear of harrassment or national strangulation by its neighbors just as the Arab states should be enabled to feel confident of their national security as neighbors of Israel. Successive Canadian Governments have earnestly striven to play a helpful role in International efforts to bring about a just and lasting peace for the benefit of all the peoples of the Middle East.

A major part of the Canadian effort to help in the achievement of a just and lasting peace has been carried out through the United Nations. Although the United Nations has from time to time been able to ameliorate the situation, unfortunately the persistent efforts of Canada and many other member countries have so far been unsuccessful in opening up the road to peace in the Middle East. I do not wish to go over the tangled history of United Nations involvement in this problem. The question is what we do now in the present dangerous situation. The U.N. is an imperfect organization because it reflects an imperfect world. It has rarely been possible, therefore, to get agreement on constructive resolutions relating to the Arab-Israeli conflict.

We do have, however, one potentially very useful product of past United Nations consideration of this matter. The Security Council adopted in November 1967 a resolution setting out principles or guidelines for a peaceful settlement in the Middle East. Canada played an important part in helping to prepare this resolution, and to obtain its passage through the Security Council. The implementation of this resolution still seems to me to offer the best available prospect for peace in the area, since it was carefully and painfully constructed so as to impose an equitable balance of obligations on the parties concerned. Subsequently, the United Nations appointed a Special Representative, Ambassador Jarring of Sweden, to make contact with Israel and the Arab States and attempt to help them find common ground for progress toward an agreed and peaceful solution on the basis of the resolution adopted by the Security Council in November 1967.

Clearly, Ambassador Jarring has encountered great difficulties in his mission but he has not abandoned it. It still seems to us that his efforts should be renewed and strongly supported.

Another development in recent months was the so-called Four-Power Talks among the United States, the Soviet Union, Britain and France and subsequently the Two-Power Talks between the United States and the Soviet Union on the subject of a Middle East settlement. The Canadian Government felt that these talks could well be helpful in the search for peace if they were conducted on the premise that the influence of the countries involved would be used to try to bring closer together the Arab and Israeli sides on the basis of the principles set out in the United Nations Resolution.

The Government of Israel expressed some concern about these talks, and pointed out that the only way to an enduring settlement lies in agreement among the parties directly concerned, that is, the Arab countries and Israel. I entirely agree that lasting peace cannot be imposed from outside, and must be achieved by agreement and consent among the parties involved. I do not think, however, that we should reject any possible method of helping to bring the countries of the Middle East closer to the bargaining table, as an alternative to proliferation of acts of violence. The Four-Power Talks and the related discussions between the Soviet Union and the United States appear thus far not to have made much progress, but I do not think that this or any other avenue toward at least the beginnings of a settlement should be written off or ignored.

Coming nearer to the present, there have been in the last couple of weeks some special events of a spectacular NATURE which underline the very strained NATURE of the situation and lend a new urgency to the problem of getting the nations of the Middle East back on the road to peace.

We had reports on August 24 and again today of the public execution in Iraq of a number of persons accused of spying for Israel. As in a similar case last January, the Canadian Government's reaction to this event, like the reaction of U Thant, was one of shock and dismay. The executions are repugnant both on simple humanitarian grounds and also because of their possible inflammatory contribution to the whole atmosphere of rising tension in the Middle East.

Recently in the catalogue of tension-building events was the fire which occurred in the Al Aqsa Mosque in Jerusalem. This incident naturally gave rise to a wave of deep emotion in Arab countries and indeed throughout the Muslim World. We fully understand and sympathize with the dismay of devout Muslims everywhere at this unhappy event. It is to be hoped however, that the religious emotion understandably aroused by the incident will not be exploited in a manner which would only make more difficult the achievement of peace and stability. In the Middle East. The Canadian Government has brought to the attention of all concerned both our sympathy with the distress created by the Al Aqsa fire, and the dangerous consequences we see in allowing this incident further to aggravate the conflict in the region.

Another example of the kind of thing which is becoming frighteningly prevalent in this whole situation was the hijacking of an American airliner, its diversion to Damascus and the detention of some of its passengers who happened to be Israeli citizens. The Canadian Government strongly condemns this act of piracy and sabotage against an international airliner, just as last December we deplored the attack on Beirut International airport. Such actions threaten the personal safety of the millions of people who travel the world in these days of jet transport. We will do our utmost in appropriate international agencies to obtain cooperation amongst all governments and airlines in preventing this kind of action.

I have mentioned only these few headline-catching events of recent weeks. The list of acts of terrorist incidents, and of breaches of the ceasefire by both sides is, sadly, too long to enumerate. That some of them are justified as retaliatory only serves to underline the gravity of the situation.

The dilemma which we face as a responsible government, anxious to see the achievement of a just and lasting peace for Israel and for its neighbors, is that we can condemn particular actions but condemnation is essentially negative. We wish to play a positive role in helping the nations of the Middle East to find the road to genuine peace.

The Canadian Government will continue to urge the governments in the Middle East to avoid acts of violence, and threats of war, and appeals to hatred. We continue to think that, in the resolution adopted by the Security Council in 1967, there is the essential basis for achieving peace; and in the availability of Ambassador Jarring, there is a skillful and objective person to facilitate contact between the parties. As in the past, we shall seize every occasion to urge the parties to take fullest advantage of these opportunities. The cycle of violence must not be allowed to dominate life in the Middle East for yet another generation. Peace can, and indeed must, prevail.

It troubles me to see the resurgence of hatred and violence in so many parts of the world, near and far. After the deaths of millions of men and women and children in our lifetime in wars and revolutions and massacres have we not learned that violence breeds violence? Are we content to go on saying: But my cause is just, I have a genuine grievance, I am being violent in order to redress a wrong, I am being violent to draw attention to a wrong?

The spirit of compromise and the arts of diplomacy may not be in great favor in this age of violence. They give less psychic satisfaction than eloquent declarations of unyielding adherence to principle or to nationalistic, racial, religious, ideological or tribal aims. But there comes a time when the peoples involved in a dispute have more to gain from negotiation than from confrontation and one can think of many places in the world, including the Middle East, where this time has arrived.

ANTI-JEWISH CULTS

Attempts have been made in recent years to expose and remove certain notorious and fraudulent antisemitic practices prevalent for centuries among Christians

By Henry Kraus

WHEN church authorities in Lincoln decided several years ago to take drastic action to eradicate a medieval antisemitic cult they were attempting to right a 700-year wrong against the Jews—arising out of the alleged martydom of little St. Hugh in the thirteenth century.

The ornate Gothic monument at Lincoln Cathedral was literally ripped from the wall above the boy's tomb, the wounds left in the stone serving as a chastening reminder of seven centuries of obscurantism and inhumanity.

Notorious example

More and more of such cults have been exposed as spurious by modern scholars, often churchmen. Some of them have been abandoned as a result but others have been stubbornly maintained. A notorious example is the cult at Deggendorf in Southern Germany, site of a famous desecration-of-the-host miracle of the 14th century.

Here none other than the bishop of the diocese, Rudolf Graber, who considers himself a liberal and a friend of the Jews, has taken the lead in maintaining the annual six-day pilgrimage, terming it a "legitimate eucharistic cult."

One can in a way understand the prelate's embarrassment. Even though the original Jewish "crime" has been proved apocryphal, how about the countless miracles that were subsequently accomplished by the wafer? If these were set aside, would not this imperil belief in all miracles?

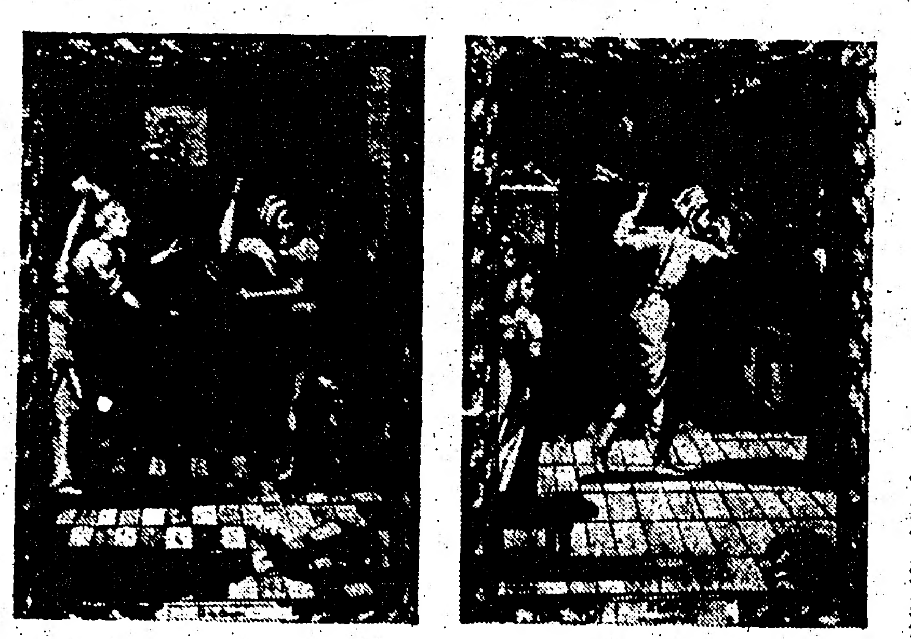
Economic motives

Resistance has also come from the citizens of Deggendorf, who are horrified by the economic loss that the banning of this cult would entail. Indeed, economics has played an almost unfailing role in the fostering of these cults.

Whether starting from a charge of ritual murder by Jews of a Christian boy during Passover or the attempted destruction of a communion wafer, punishment usually struck the entire Jewish community, who were exiled or executed *en masse*, and in either case expropriated.

In the origin of one of the most celebrated cults, that of Simon of Trent, in the Tyrol, abolished only in 1965 by papal decree, the chief beneficiary has been shown to have been the bishop of that time, Johannes Hinderbach, who got close to a million dollars from confiscated Jewish property.

As for the wafers which had miraculously resisted destruction by knife, fire and every other means, the flood of pilgrims that they attracted brought such prosperity to their churches that others arranged to produce wafers of their own, tinted with red ink or animal's blood.



Jews depicted as desecrators of Host in these medieval tapestries displayed in the nave of a Paris church

Some of these cults defied stern hierarchical disapproval while supposed martyrdoms that were never legitimised were built up into complex devotions involving pilgrimages, processions, solemn masses, performances of plays, the sale of brochures, published songs and memorial tokens—as well as a proliferation of art.

Much of this art still exists and continues to be exhibited even after the cults themselves may have grown inactive. In fact, art appears often to be their most indestructible feature. This is the case of another famous cult, that surrounding the young boy Andreas of Rinn, a small town in the Austrian Tyrol, which produced a wealth of imagery, some of which attained infamy in Julius Streicher's "Stürmer."

The pilgrimage church at Rinn was bursting with sculptures, tapestries and paintings, the featured work being a group of life-size, realistically-portrayed carvings that re-enacted the supposed event: the sweet, innocent youth shown pleading for pity to his ghoulish executioners, who whetted their knives in bloodthirsty anticipation.

It was only in 1961, after a public campaign, that Rome ordered the removal of this church's provocative art. But the horrid scene on the Judenstein, a great stone from near-by woods on which the crime was imagined to have taken place, turned up soon after integrally in an exhibition of Tyrolean folk art at Vienna's celebrated Museum für Völkerkunde. Following further outcries by both Christians and Jews, the carvings were eventually removed from the exhibition.

It is not too surprising that in countries so recently infested with Nazi ideology we should find such evidences of dogged devotion to anti-Jewish cults. But similar tendencies have also been found in Italy, Belgium, France and other countries.

In Paris itself, the so-called miracle of the Billettes, the original desecration-of-the-host legend of 1290, following which dozens of almost identical cases erupted all over Europe, has still not been repudiated by the responsible hierarchy.

As late as 1954, a monsignor of the Paris diocese excitedly announced the discovery by a Catholic scholar of "decisive, irrefutable" authentication of the Jew Jonathas' crime. This turned out to be a document in the Archives Nationales related to the sale of the unfortunate man's house, which was soon after built over into a popular shrine whose Gothic cloister one can still admire today.

The Billettes case also brought a tide of riches to the church of St.-Jean-en-Grève, where the "miraculous" wafer was harboured. St.-Jean gathered in so many oboli from pilgrims that the tiny church could be rebuilt in splendour a few years later. It was destroyed around 1800 but a number of its relics have found a refuge at the church of St. Jean-St. François, which, at the time of the demolition of St.-Jean-en-Grève, "gathered up its name, its traditions and its parishioners."

'Scenes of crime'

An announcement bids the visitor to study a group of eight tapestries running the length of the nave, "relating the scenes of the crime of the Jew Jonathas, perpetrated on Easter Sunday, 1290." Even more detailed is a copy of an early painting, which has been set up like a shrine outside the Virgin's chapel, depicting all nine of the gruesome acts of Jonathas: he nails the wafer to the wall; throws it into the fire; into a pot of boiling water; it flies in the air; is carried off by a pious Christian woman; until at last the Jew, condemned to death, asks for the Talmud, when lightning from Heaven strikes, consuming both him and his 'unholy book.'

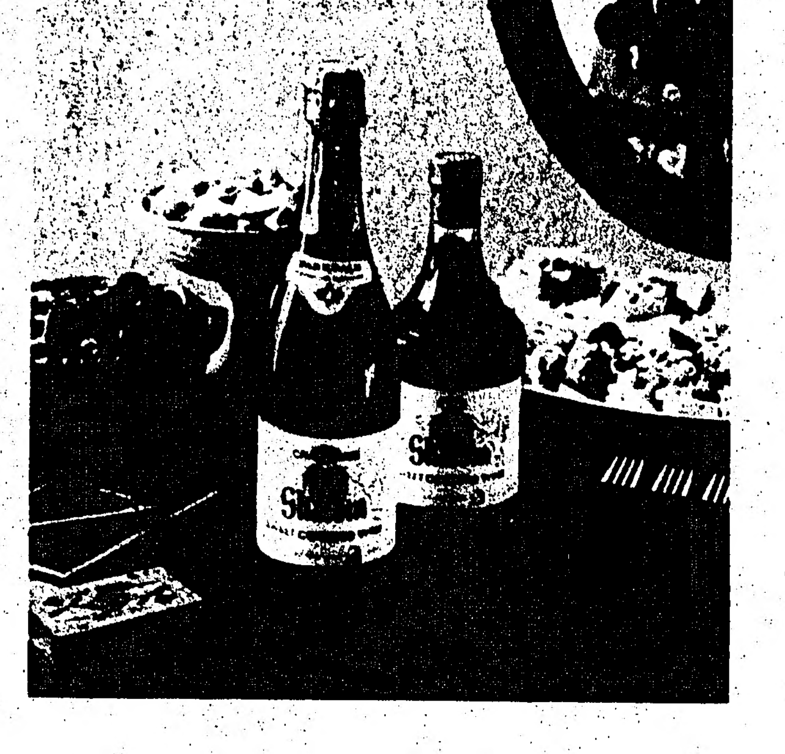
The lighted candles that I saw on both sides of the painting, when I visited this church recently, were evidence that the cult of Billetes is still active. And why should it not be since the church extends its invitation, set down at the door in gleaming white letters on a black background, "to pray, adore, expiate, in reparation of the outrages done to the Living Jesus in the Host?"

Lincoln Cathedral

One is inescapably reminded of the contrasting plaque placed on what was once the shrine of Little St. Hugh, at Lincoln Cathedral, which reads:

> Trumped-up stories of ritual murders of Christian boys by Jewish communities were common throughout Europe during the Middle Ages and even much later. These fictions cost many innocent Jews their lives. Lincoln had its own legend, and the alleged victim was buried in the cathedral. . . Such stories do not redound to the credit of Christendom, and so we pray: "Remember not, Lord, our offences nor the offences of our forefathers."

Though there has been some progress in this area in recent years, anti-Jewish cults and their art continue to remain active in many places, particularly in Catholic countries. Several years after the second Ecumenical Council at the Vatican, there is still no occasion for hosannas.



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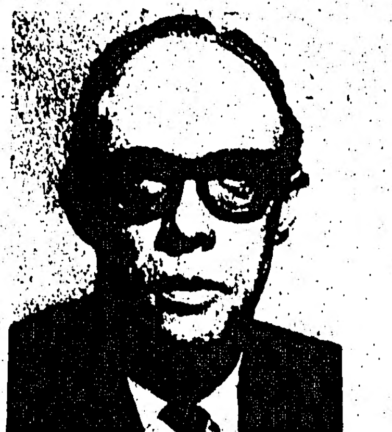

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THEATRE
MUSIC
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by D. COHN

* In cooperation with a new Sigmund Freud Society, the city of Vienna plans to restore the apartment of the "father of psychoanalysis," including his famous couch.

The apartment is located at 19 Berggasse, not far from the city's center. Freud lived there most of his life and had his practice there. The house is a typical apartment building of the middle-income class.

The city has provided new quarters for the tenants of the Freud apartment and has hired a Vienna architect, Hans Hollein, to supervise the restoration of the Freud apartment as a musieu.

A library in the apartment will contain not only all the books Freud wrote but also all literature about him.

Up to now, only a small bust in Vienna University and a modest plaque on the house where Freud had his apartment commemorated him.

* Some interesting ferment is going on within the concert managements, a behind-the-scenes activity, more likely to affect the artists than the public in the immediate future. This began when impressario Sol Hurok and his organization were acquired by Transcontinental Investing Corporation, an entertainment-industry conglomerate, last February. At that time Hurok said he would remain in full charge of what had become a subsidiary for a minimum of three years. But by June one member of the Hurok family, Harold Shaw, withdrew to set up independently.

In the Hurok management Shaw had been permitted to have his own artists under contract, and he took them with him. Among them were Maureen Forrester, George Shirley, Julian Bream and John Ogdon; since he has taken on Jacqueline Du Pre, the Halle Orchestra with Sir John Barbirolli and several other artists and ensembles.

* Tall, dynamic, Hungarian-born John Hirsch, a child refugee from the Nazi holocaust who grew up to become one of Canada's outstanding theater talents, is migrating again, this time south. Hirsch was announced the other day as the director of two of the Lincoln Center (New York) repertory company's productions this season. He subsequently disclosed that he would be making New York City his operational headquarters for the foreseeable future.

After "five exciting years," the last two as Associate Artistic Director of the Stratford Festival of Canada, Hirsch says he thought the time had come to move on. "I would like to work more frequently in New York and elsewhere." This, of course, doesn't exclude his working for Stratford again. In fact, he's written a children's play that the repertory company will do in Ottawa.

Meanwhile Hirsch is anticipating the new season at Lincoln Center. Of the four plays lined up by Jules Irving, he will handle Saroyan's The Time of Your Life, and Beggar on Horseback, by George S. Kaufman and Marc Connelly.

Hirsch also has been invited to participate in the launching of Israel's new Habimah Theater, the completion of which is set for January. He will direct The Seagull.

DEAT AT 70.-Actor Martin Miller, a Czech Jew, who became famous in England as "Shyloch".

* Helen Hayes will play a minor part in the forthcoming revival of The Front Page, the classic newspaper comedy written by Ben Hecht and her late husband, Charles MacArthur. The actress, who will be 69 next month, said she will have the part of Mrs. Grant, the mother of the fiancee of Hildy Johnson, the play's star reporter.

Hava Lavi, "Miss Israel."

The upcoming revival, which was written in 1928, will mark the second time Miss Hayes will have appeared in a Hecht-MacArthur play; the first was in 1939 in Ladies and Gentlemen. Asked why she had decided after 41 years to play Mrs. Grant, she replied brightly,

"It's a juicy part and I'm just right for it. The role was written after my mother, you know. At the time Charley and I were courting, and my mother was a thorn in his side.

"There's a line in the play where Hildy says, 'I have three tickets to New York for me, my girl and her goddam ma.' That was my Charley speaking from the heart," she said, her eyes twinkling with memory.

"Later," she continued, "they became bristly friends, but before our marriage . . ."

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TORONTO AFTER DARK

NEW LYRICS HEARD

The audience at a benefit working-rehearsal of the Canadian Opera Guild at O'Keefe Centre heard last Monday for the first time special lyrics for Orlovsky's song to Die Fledermaus. Commissioned for Jan Rubes by the office of the Prime Minister, they were written by Tim Porteous, author of My Fur Lady, now of the Prime Minister's staff.

The rehearsal, followed by a reception, was sponsored by Actor's Fund of Canada and the Canadian Opera Guild.

The Canadian Opera Company is performing for one month at the Centre.

SPECIAL SHOW

A special half-hour show, CBC is for Lovers, introduced the fall programs to CBC-TV viewers last Sunday night. It was the work of Toronto writer and ad man, Joe Hatt-Cook, who has his own writing company, Folio Productions, on Yorkville; many of the company's ventures take him into the show-biz world. He also has been busy writing and producing a day-long show for Molson Brewery to introduce the new Molson product, Festival Lager Beer, and featuring Vanda King, Bonnie Brooks and Dave Higgins.

FROM ISRAEL

From Israel With Laughter, starring the well known master of humor and satire, S. Dzigan, comes to Massey Hall for two performances on Sunday, September 28th, at 3:00 and 8:30 p.m. Also featured are Miriam Kressin, L. Liebgold, L. Liliana, Seymour Rexite, S. Goldstein; Renee Solomon, conductor.

Besides the indefatigible Dzigan, audiences will be given special treats with the performances of each entertainer, for they all are stars in their own right. Miriam Kressin and Seymour Rexite have performed as a husband-wife team for years in New York.

From Israel With Laughter commences its tour with this first stop in Toronto. Then it will cover Winnipeg, Philadelphia, Chicago and back to New York.

FOR THE LADIES

A wonderful evening for clubs is a visit to The Dell where the hilarious She-Rade is being presented every night to howling audiences. And as an added bonus, along with snacks and meals there isn't another place in the city that serves such delicious coffee as does The Dell.

The Dell is easy to reach -- across the street from New Mount Sinai Hospital (emergency entrance) with which all you auxiliary gals are familiar. How about dropping in after a meeting?

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Richard Benjamin in
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COLUMBUS
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HUMAN RELATIONS

'A Family Wedding'

DR. ROSE N. FRANZBLAU

QUESTION: My husband has an only and widowed sister who has been invited to three weddings that we had several years ago for our three daughters. At the time her husband was living.

Her son is to be married in a few months to a girl living in Massachusetts. My sister-in-law mentioned to me that it is to be a small family wedding with only the parents and brothers and sisters present. We were not invited.

I would like to know whether we should send a gift or isn't it necessary. At our daughters' weddings my sister-in-law and her husband gave each of them $50 as a wedding present. My husband feels, due to the unapologetic way this was presented to us, that a gift is out of order.

By the way, they both are entering graduate school and will work to support themselves.

* * * * *

ANSWER: In all families, even the most loving and well adjusted ones, there are bound to be occasional hostilities and jealousies between the various siblings, and also some resentments against the parents. Later, when important events or crises take place in their lives, the left-overs of the old rivalries and resentments may crop up again. Where the relationship between the adult siblings is basically a good one, these episodes of retribution or retaliation do not last too long.

As a widow, your sister-in-law may not be in a position to take care of the expenses that the bridegroom usually pays for. Under these circumstances she may rightfully feel that she can make no demands about the wedding. Perhaps, too, the parents of the bride cannot afford to give a big wedding. Many considerations might have contributed to their decision.

* * * * *

Your sister-in-law has committed no misdemeanor for which she has to apologize. What your husband may want before making peace is an explanation of the facts that led to this decision. This is really not asking too much. However, it might be very embarrassing for his sister to go into detail.

If your husband were to approach her with understanding instead of hurt and anger, she would undoubtedly bring him up to date. If she did not feel so intimidated by her brother, your sister-in-law might have done this long ago, and the happy occasion would not have been marred.

To vent his anger against his sister on the young couple, and to punish them by not giving them a gift would be a form of behavior for which he would be very hard put later to find an acceptable apology.

Withholding a gift from this young couple would be to withhold from himself the gift of forgiveness and understanding. Sometimes this is the greatest gift for all, for it benefits both the giver and the receiver and helps to maintain good relationships with loved ones who really mean a great deal to him.

RABBI URGES EXPANSION OF HEBREW STUDIES

Rabbi Joseph Kelman of Beth Emeth Bais Yehuda Synagogue, president of the Toronto Rabbinic Fellowship as spokesman for the Fellowship is urging Jewish parents to send their children to recognized Hebrew schools for a minimum of five years. "Hebrew education always has been the uppermost concern of Jewish parents. Children can best receive a proper Hebrew education, background and understanding of Jewish life in a bona fide school."

MEMORIAL SERVICE HELD

Last Saturday night preceding Slichot, memorial services were held for the late Sol Rubenstein at Shaarei Tefillah Synagogue. He was extolled for his compassion for his fellowman as well as other attributes that made him endearing to members of the synagogue at large and to the Jewish community in general. In his memory, the Solly Rubenstein Memorial Library is in formation.

EVENING STUDY

* Beginning Friday evening, October 10th, Rabbi G. Felder of Shomrai Shaboth Synagogue will conduct a class for senior high school and college students at his home. The works of Rambam will be discussed.

* Brotherhood activities will begin on Sunday morning, October 12th.

EXECUTIVE

Holy Blossom Youth Council executive for the term includes: Murray Hart, president; Susan Fedder, vice president; Roseanne Borshay, secretary; Karen Ann Kirzner, treasurer; Cheryl Bardikoff, senior board member of Neftly; Danny Gottlieb, junior board member of Nelfty. Committee chairmen: Laurie Klotz, Alena Strauss, worship; Anna Hutner, Susan Kirzner, Oneg Shabbat; Peter Collins, Joli Kronick, program; Sara Diamond, Anne Bayefsky, social action; Arla Fishbein, interfaith; Laurie Miller, newspaper; Steve Gruber, publicity.

OPEN MEET

Last Monday Toronto Lodge B'nai B'rith 836 held its opening general meeting. Cantor Ephraim E. Rosenberg of Beth Sholom rendered liturgical selections, accompanied by Sara Barkin. Jack Katzman donated the door prize.

SPORTSMEN LODGE

Interest has reached record level as the target date for the Sportsmen Lodge Tribute Dinner honoring Hank Greenberg draws closer, and the goal of a quarter of a million dollars in State of Israel Bonds is within reach for this outstanding B'nai R'rith Lodge. Final reception in advance of the Sept. 17th Dinner was hosted by the honoree himself, with the well-known Israeli industrialist Zev Siegel as guest speaker.

Wide public interest is focussed on the appearance of Senator Wayne Morse who will be the guest speaker at the September 17th Dinner.

EASY DOES IT

—by Ruthie—

There were times when Mama used to *zifts* (sigh) and say,

"*Siz shverr tsu zein a Yid!* (It's hard to be a Jew).

But that remark was made just to get, maybe, something out of her system. No matter what the obstacle was, she clung to the ways of her mother and mother's mother—with pleasure.

I remember, for instance, how she went about her preparations for making *gefillte* (stuffed) fish. Thursday morning would find her bright and early at the fish store, critically examining the live fish bouncing in the tubful of water. Whichever had more spunk and looked fattest she selected.

The poor thing would be fished out in a huge net and immediately beheaded. The first few times Mama fainted at the sight. But then she got used to it.

Like someone bringing back a trophy from the war, she carried her prize home. Then came the fun. Ugh! I could never imagine how she could stand it—splitting the side, cleaning it, scraping off the scales, skinning it, then chopping it. I was interested only in the result: a ball of fish that was *tahm genayden* (taste of heaven).

I swore I'd never eat a piece of fish if I had to go through that routine. Thank goodness, though, times have changed. Now it's not so hard to be a Jew.

First of all, today where can you find a fish store with a display of live fish? In fact, who says you have to make *gefillte* fish like that anymore? I use the phone. I ask for so much and so much mixed fish, have it minced and sent home. The preliminaries are taken care of. From then on it's a ball.

* * *

How about the butcher? The first years of Mâma's married life, she brought home chickens unplucked. As a chicken flicker, she excelled. But then she became a lady. For ten cents the fowl was plucked at the butcher's.

I go even further. My butcher *koshers* it for me, and the rest becomes automatic.

* * *

I wish some of my ancestors could see our dinner table. If they were pious, they'd look askance.

"What, in an orthodox home, butter and meat on the table!"

But they never heard of *parava* (neutral: for dairy and meat) margarine!

Personally, I can't stand the sight of it. Our traditional customs are embedded too strongly in my blood. But my kids like hot corn buried under gobs of butter. So what better solution than to serve it with margarine as a side dish to meat? It's permissible and everybody's happy.

* * *

Now it's *parava* milk. It makes me gag. But for those who like it—fine.

I amend Mama's expression. "It's *good* to be an orthodox Jew. *Vus faylt unts* (what's missing?)"

(Copyright North American Press, 1969)

Recipe for the week

CARROT AND SWEET POTATO TZIMMES

1 lb. or more flanken
2 lbs. carrots
3 sweet potatoes
2 tsp. honey
1/4 cup brown sugar
1 tsp. salt
Dash of pepper
1 cup water
1/2 cup tomato juice
2 tsps. chicken fat
1 tsp. flour
1/3 cup cold water

Trim meat of all fat. Saute minced onion in fat. On high flame, sear meat on all sides in the sauteed onion. Lower flame; add all other ingredients except the flour and cold water and cook for 1 hour. Remove meat from tzimmes, thicken with flour and cold water, simmer with thickening for 10 minutes, keep shaking pot so that the flour paste does not settle to the bottom. Put meat back, and place in moderate, 375 degree oven (covered) for 1 hour. Before putting tzimmes into oven make sure it has enough juice so as not to be too dry. Add a little more water if necessary.

OPENING MEET

Beth Meyer Synagogue Sisterhood will hold its opening meeting this coming Tuesday evening, Sept. 16 at 8:30 p.m. A brief business meeting will be followed by refreshments. A musical revue will be performed.

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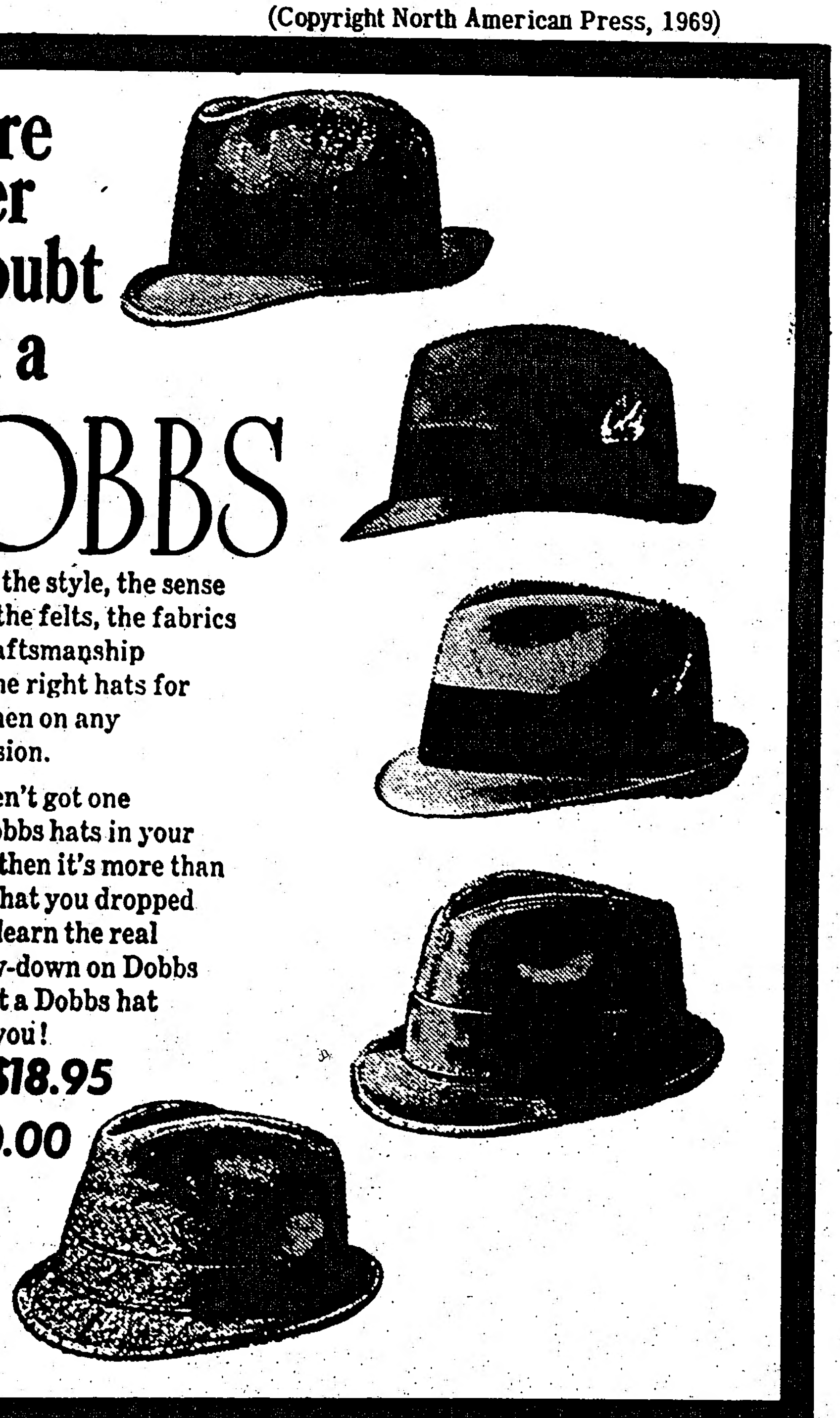

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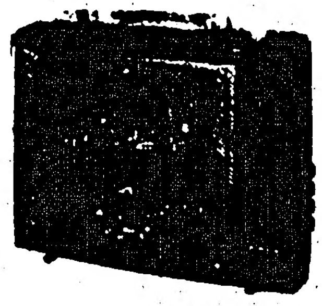

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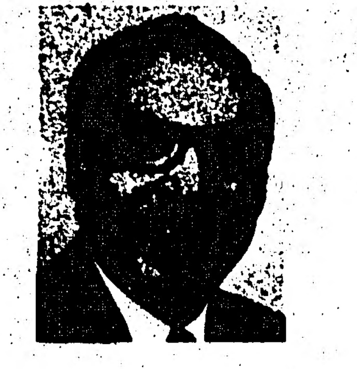

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London (JCNS) A call to boycott the books of Britain's publishing firm Hutchinsons, of they persist in their intended publication of Hitler's "Mein Kampf" is made in the leading editorial of this week's "Jewish Tribune", the organ of the Agudat Israel Organisation of Great Britain.

The book is referred to as "the sinister ravings of the world's most notorious criminal lunatic".

The editorial refers to the fact that the German authorities have banned its publication and challenges the publishers' justification that it is serving a useful purpose for the youth and students of Britain.

"This is a shameful travesty of democracy which should be resisted before publication date" says the article, and urges "right minded persons in Britain to exert pressure upon the publishers, the Home Secretary, and other public bodies, in an effort to stop publication".

In conclusion the article says: "While the blood of millions of innocent men, women and children who have fallen victim to Hitler's Kampf is still crying out and haunting mankind, the literature which has given birth to his murderous actions must not be allowed to contaminate the bookshelves and minds of the English reading public".

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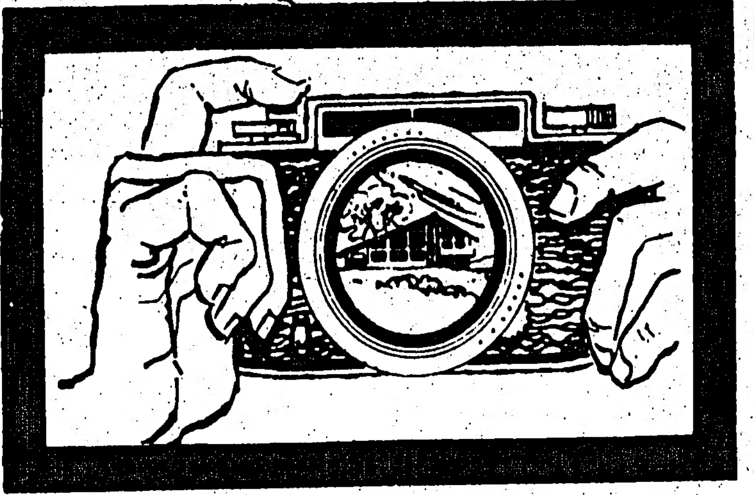

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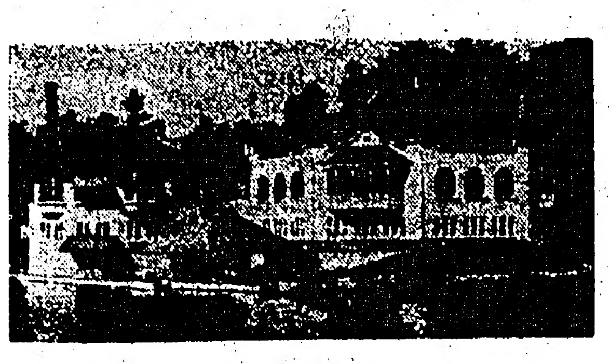

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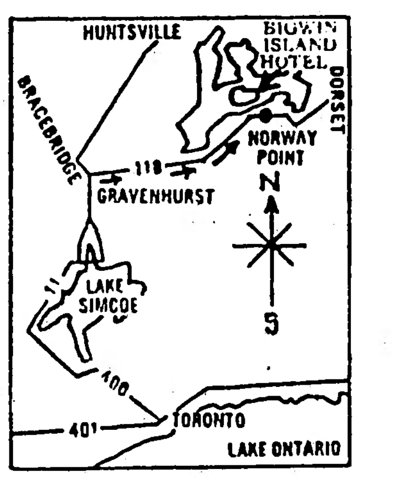

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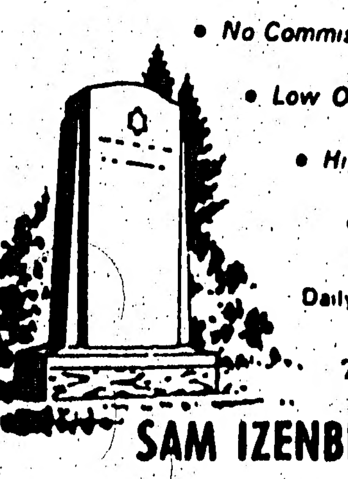

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Haifa (JCNS).- About 600 engineering students will get their diplomas at the Technion this autumn, and another 300 immigrant engineers are joining the country's manpower in this most needed profession, Mr. Yosef Almogi, the Labor Minister, announced here last week.

Most of the newcomers become productive within a year of their arrival, much faster than in the past, Mr. Almogi said. He was addressing the opening ceremony of the new Abba Hushy absorption centre here, named after the late Mayor of Haifa.

Mr. Arye L. Pincus, the chairman of the Jewish Agency who attended the meeting, said that about 8,000 immigrants had passed through the Agency's absorption centres every year. They usually spend the first six months of their arrival learning Hebrew at ulpanim there.

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BONN - ISRAEL

by Reinhart Thyssen

(Continued from Page 3)

However, several things point to the fact that German-Israeli relations would not be other than normal, even if all the Arab states were to recognize East Germany or if peace returned in the Middle East.

NO MORE PREFERENCES FOR ISRAEL?

In the Governments, parliaments, ministries, city councils, trade unions and other organizations in the Federal Republic, hundreds of people occupy influential positions who are friendly towards Israel. The German Israeli Society, which does not want to become a mass orgaization, has among its members nine officiating Ministers, 80 Bundestag deputies (the most effective core of parliament), a number of state chancelleries in the provincial Lander, towns and cities, trade unions, daily newspapers and other leading organizations and institutions.

However, there is an unmistakable tendency to transform the preferences for Israel in proportions that would accord with the numerical size of Israel.

In practice, this would mean that, sooner or later, an economic loan to Israel of DM 140 million a year would become DM 30 million.

A further example: The current measures to cut down expenditure in German finance policy would also apply to state subsidies for German-Israeli contacts. Recently, the German-Israeli Society was refused a state subsidy for a new information congress in Israel (the subsidy was later granted after intervention). The reasons given were as follows: Relations to Israel had developed well and therefore -- unlike 1966-67, when the financial situation was also difficult -- preferences were no longer essential.

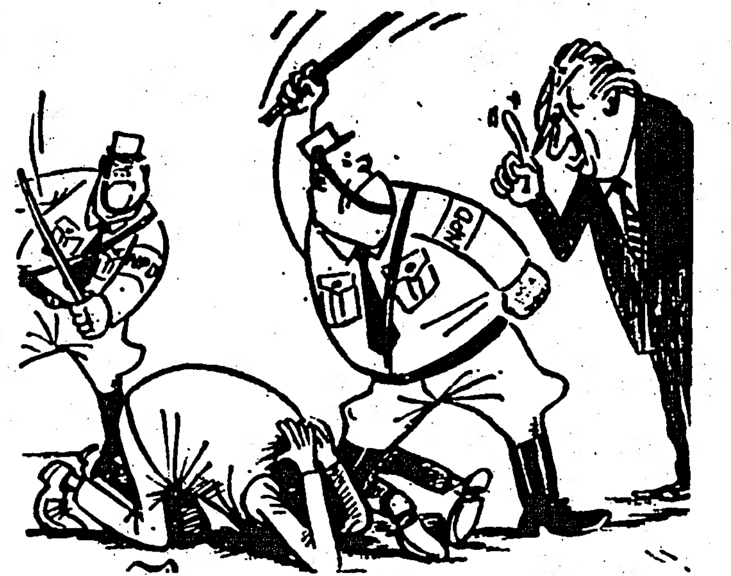
The situation in cultural exchange is very similar. The Knessei resolution of 1961 against the appearance of German artists in Israel still exists, but only on paper. In practice, there is hardly any obstacle or Israeli objection to liberal cultural relations. Still, this kind of exchange has not yet really got going. This is due primarily to the fact that only a fraction of the necessary funds are available. The official view at present is: Cultural relations with Israel are no great object for subsidy. Last year we appealed to leading Israeli politicians, e.g. Abba Eban, and to the Israeli public for unresistricted cultural relations. Leading Israelis have often demanded the same thing (Asher Ben-Natan, the Israeli Ambassador in Bonn). These relations are possible, but are only practised indifferently.

But one cannot always generalize on this. In recent time, Israeli groups have come to Germany in far greater numbers than ever before, mutual exchanges in sport have got off to a good start, the number of qualified study and seminar trips to Israel, as well as youth groups working kibbutzes, have been increasing. German towns and cities also increasingly support youth exchange with Israel. But at the same time, a number of useful projects have not been realized (e.g. Israel study trips for potential teachers), because the necessary subsidies have not been granted.

However, it can be observed that a promising expansion of German-Israeli relations is threatened with collapse if more money is not made available by Germany, for example, though a doubling of funds to about DM 4 million. (Franco-German youth exchange is financed to the tune of DM 40 million a year, with the funds put to less effective use.)

Will it ever come to that? One example of the trend. During a visit to Israel in November 1968, Transport Minister Georg Leber, a real friend of Israel, told deputy Prime Minister Yigal Allon: German relations to Israel have now been normalized to such an extent that subsidies for trips by youth groups to Israel can now be cut back. Any real interest in Israel must be shown in readiness to save money for such a trip.

The fact is that with an increasing distance from the Hitler era, those responsible, who are for the most part pro-Israel, have less understanding for the fact that the positive position of German-Israeli relations is in the real political interests of the Federal Republic. And not only this, they are blind to the fact that German-Israeli encounters, e.g. youth and teacher trips to Israel, have far more political and educational value than other international meetings.



CHANCELLOR KIESINGER TO NPD: WATCH OUT BOYS, WHAT WILL THEY THINK ABROAD?
National Zeitung, Basle

REVIVAL OF THE "JEWISH QUESTION"?

Let us return to the psychological effect of the Six Day War. During a recent trip to Israel early this month, I asked the former Foreign Office State Secretary and present Chairman of the Broadcasting Authority, Dr. Chaim Yahil, about his views on certain phenomena in Germany. He said: "The period of philosemitic reaction to the Nazi era is closed. The Six Day War has played the part of a catalyst in both directions. It removed feelings of both fear and guilt. Antisemitism is starting -- this time more on the leftwing as anti-Zionism -- to become legitimate again. The Jewish question, the conflict of non-Jews and Jews, is starting to revive again. Israel is alone against the other states."

The question that must be asked is: Is an anti-Israeli wave possible that will produce a consierable deterioration in German-Israeli relations?

The answer is "no". As I have said, there is nothing special about German-Israeli relations for the young people, who will soon take over responsibility. Israel has, therefore, become an object of criticism like any other country. This criticism is not directed against the Israeli people and state, but solely against aspects of Israeli foreign and security policy.

An exception is that extreme leftwing minority that pursues an irrational internationalism. These SDS student groups have lately shown themselves as anti-Zionists and Al Fatah supporters. They have often hit the headlines with their attempts to terrorize, together with Arab university students, people who hold different views. But there is no fear of infection. They are becoming increasingly isolated. There is no threat from this quarter of new hostility towards the Jews.

Neither leftwing anarchy nor neo-Fascism in Germany will ever be more than peripheral phenomena. These cannot reactivate antisemitism. The assumption that has often been expressed that in broad circles latent hate of the Jews only needs distance from the past in order to break out again in a situation of crisis will certainly not materialize. For the fear of the national, historic guilt of antisemitism and genocide has gone deep down into the German conscious.

THE NPD:
A GERMAN PROBLEM

There is no doubt that nationalistic tendencies in the Federal Republic, embodied in the entry of the NPD to the Bundestag, could be a big burder to German-Israeli relations. Direct effects on political relations can hardly be expected as long as rightwing extremism remains a peripheral phenomenon. As a "base" in Europe and as an advocator of trade relations with the EEC, the Federal Republic has become an important partner, also politically, for Israel, so that there is no great inclination to let the NPD question become a criterium for mutual relations.

Recently I asked Prime Minister Golda Meir whether a negative solution to the problem of prosecution deadlines for Nazi murder and the entry of the NPD to the Bundestag would have an inhibiting effect of mutual relations, for example, on youth and cultural exchange. Her reply was oblique. She said she hoped the Federal Republic would slve these problems, but it was a domestic problem for the Germans. "We cannot do anything about it." The treatment of the problem, however, "would influence the opinions of many people in Israel," she said. A gloomy sentence from Mrs. Meir, referring specifically to the Nazi deadlines question (meanwhile solved), but determined by great concern, remains in my mind to this day: "I had hoped that we could finally begin to live in the post-terror era . . ." The core of her reply: "It is essential that Germany shows and sees to it that this (the Nazi time) never happens again."

German-Israeli relations must not necessarily suffer by the entry of the NPD to the Bundestag. "NPD or no NPD" is not the question. It depends far more on how democratic politics and society react to radicalist trends. Whether they show through categoric, solid opposition that the Federal Republic is a state with a humane, progressive society.

THE GERMAN-ISRAELI SOCIETY -- A POLITICAL FACTOR

The German-Israeli Society is the main non-state, non-economic organization in the sphere of German-Israeli relations. It devotes a lot of attention to social development in Germany. This may be seen from the fact that Interior Minister Ernst Benda is the first and only officiating Minister who is at the same time President of a bi-national organization. This demanded and found the approval of Chancellor.

"Engagement for Israel and against fascism are linked together," is one of the Society's mottos. Some of the most effective, anti-fascist forces in the Federal Republic are its members.

The main tasks of this primarily political organization are the strengthening of German-Israeli relations and the countering of moves in Germany that could have disadvantageous effects on Israel and on German-Israeli relations. The Society could and would mobilize considerable forces against any German policy that grew at Israel's expense, against a qualitative and quantative reversal in relations to Israel, and against any anti-Jewish or anti-democratic trend in the population.

The limits of the Society's effectiveness in German-Israeli relations are drawn only by a chronic and threatening shortage of money, and also by a tendency in German politics and society to maintain with Israel "normal" relations -- nothing more and nothing less.

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WHAT'S NEW

KUSSEVITSKY PRIZE WON BY ISRAELI

New York (JCNS).- Yoav Talmi, a young sabra and kibbutznik, has won the Kussevitsky Memorial Conducting Prize, it was announced here by the American-Israel Cultural Foundation. The winner is a recipient of a Foundation scholarship.

The prize, which was given at the annual Berkshire Music Festival, in Lenox, Mass., last week is named after the late conductor of the Boston Symphony Orchestra and director of the Berkshire Festival.

Each summer, since Mr. Kussevitsky's death, his successors as conductors of the Boston orchestra have invited three young conductors to serve as their assistants at the summer festivals. Of the three this year, Mr. Erich Leinsdorf, the Boston Symphony conductor, chose Mr. Talmi as the most promising and talented.

Mr. Talmi, who was born at Kibbutz Merhavia, graduated from the Samuel Rubin Israel Academy of Music in Tel Aviv, which is supported by the Foundation, and from the Julliard School of Music in New York. He studied composition and conducting there under the Foundation's Sharett Scholarship Fund.

During the coming season, Mr. Talmi will be associate conductor of the Louisville Symphony Orchestra, and music director of the Kentucky Chamber Orchestra. In May 1970, he will be guest conductor of the Kol Israel Orchestra in Jerusalem.

●

BONN GIVES $2 1/2 MILLION TO UNRWA

Bonn (JCNS).- The West German Government is again contributing 10 million marks (about $ 2 1/2 million) to the United Nations Relief and Works Agency this year, according to informed sources here.

Its allocation is to be used mainly for building houses and hspitals and the provision of a vocational school for Palestine refugees.

●

REPAIRS TO EL AKSA MOSQUE BEGIN

Jerusalem (JCNS) Work began last week to repair the fire-damaged El Aksa Mosque in Jerusalem in spite of announcements from Arab capitals of a pan-Moslem attempt to "rescue" it gtom the "Zionists".

It was also expected that the Wakf (the trustees of Moslem religious property) would veto repairs in order to leave an open sore.

However, building materials ordered by the mosque authorities began arriving and a works office has been opened to co-ordinate repairs directed by Mr. Anwar el-Khatib, the former Jordanian governor of Jerusalem.

●

800,000 PUPILS REPORT FOR SCHOOL IN ISREAL

Tel Aviv (JCNS).- About 800,000 pupils reported to their classes when the new school year opened in Israel. A threatened strike by teachers was averted through a compromise agreement reached with the help of Mr. Haim Zadok, a Knesset Member.

The dispute arose over the introduction of the 7th and 8th grades as intermediate classes in elementary schools.

Under the agreement, the Ministry of Education will raise the salareis of the teachers in these grades by 6.5% from January 1970.

●

PROFIT BY ELECTRIC CORPORATION OF ISRAEL

Haifa (JCNS).- The Electric Corporation presented last week what is regarded as its best ever balance sheet showing a profit of about $3 1/2 million for the year 1968-69, more than in the previous year. It has also declared a 7 1/2% divident on ordinary shares.

"This is the largest profit in the company's history and probably of any Government enterprise," the deputy Minister of Development and board chairman, Mr. Yehuda Shaari, stated. The profit is considered a result of prosperity and reflecting the growth of the country's economy.

Revenue had risen by 14.5% while costs went up by only 11% due to efficiency, Mr. Shaari said.

The cost of generating dropped, permanent staff declined in number despite the higher output and labor relations were satisfactory. He also praised those workers on the staff who repaired power installations and network damaged by enemy action, sometimes under frontline conditions.

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5730
MAGAZINE

NEW YEAR ISSUE ● ● SECTION II ● ● FRIDAY, SEPTEMBER 12, 1969

SHOULD WE ENVY THE CZECHS THEIR NEIGHBOR BREZHNEV?
(THE JUST SOCIETY FACING VIOLENCE) ***by M.J. Nurenberger***

32 PAGES

MORDECAI RICHLER ABOUT JEWS IN QUEBEC AND MANY OTHER ESSAYS AND STORIES

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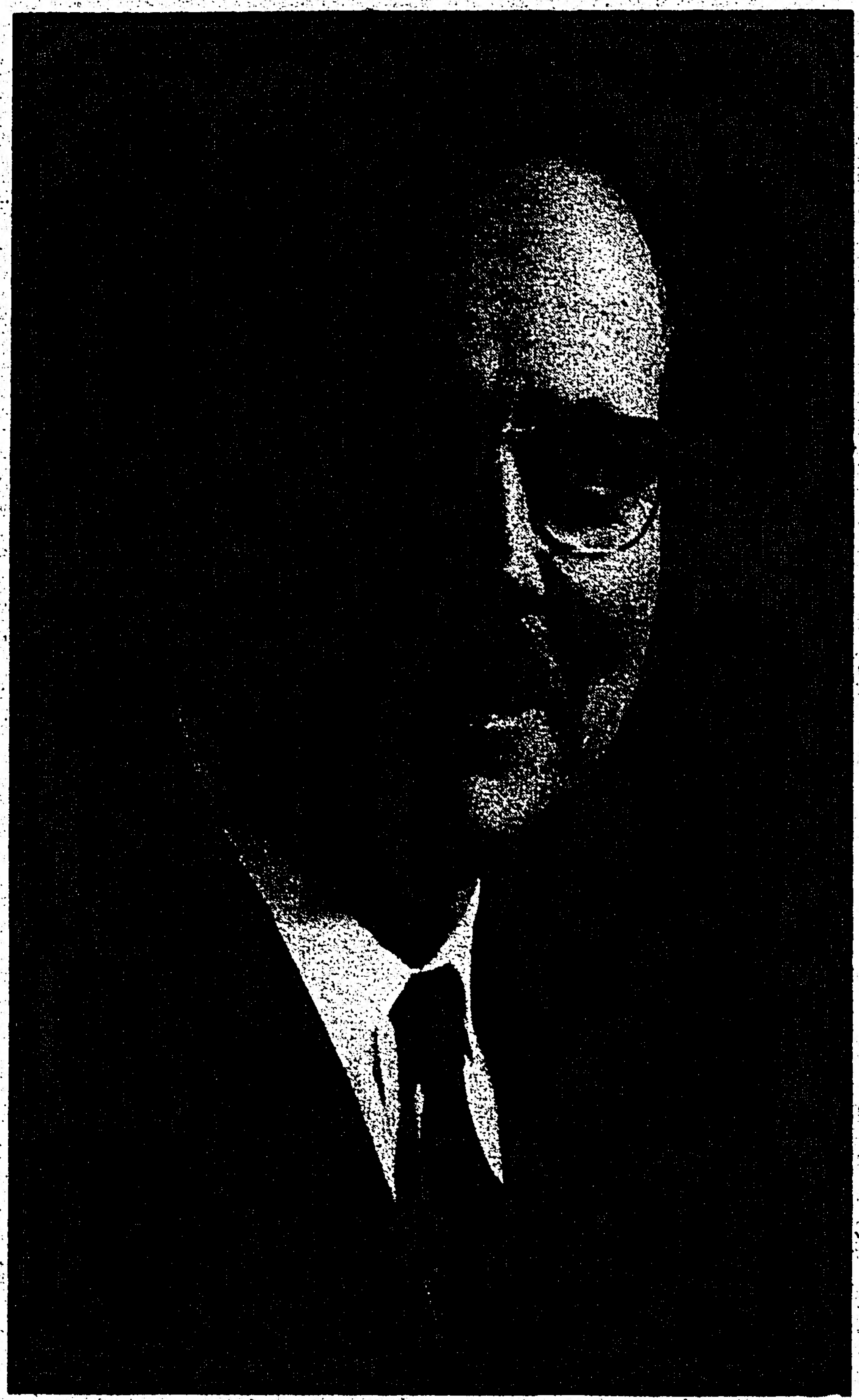

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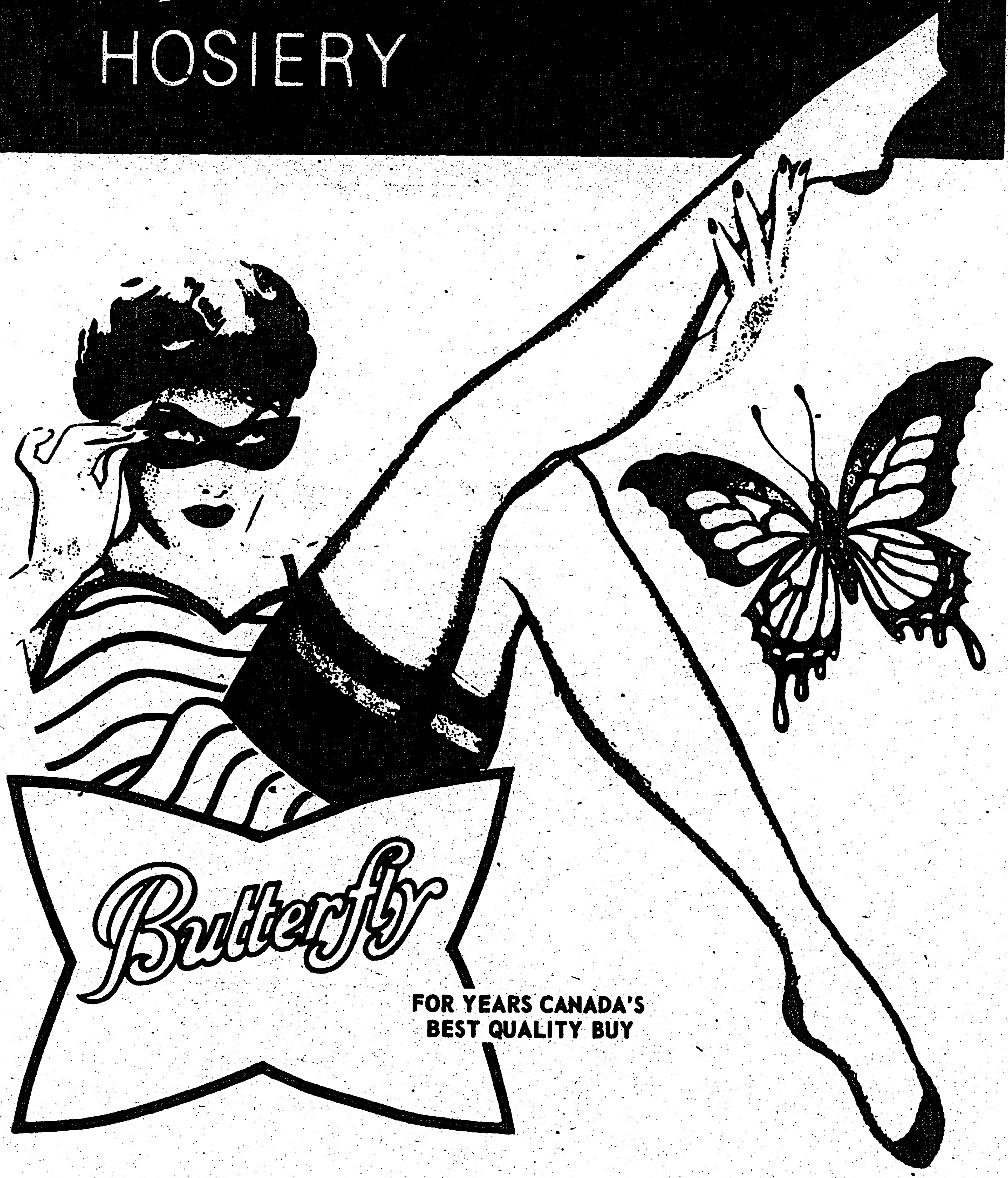
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IN THIS SUPPLEMENT

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- POEMS by Canada's Rabbi-Poet
- ISRAELI ARAB ABOUT HIS PEOPLE by Atallah Mansour
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- COVER: Mosaic from Tiberias' oldest synagogue
- Greetings and other features

לשנה טובה

TOPIC OF THE YEAR

by M.J. NURENBERGER

THE JUST SOCIETY FACING VIOLENCE

I rather liked Pierre Elliott Trudeau's typically French, impetuous reaction to a violent reception by some youngsters in the West. It shows the Canadian Prime Minister is very human and it makes me feel more secure living in this country. There may be differences between Diefenbaker and Trudeau; certainly there is the generation gap but there is a striking similarity in an attitude that could be defined as no nonsense.

As I understand Mr. Trudeau's reply to those who critized his temperamental outburst when provoked by some youngsters impressed by the universal appeal to violence, there will be no tolerance of movements inspired from abroad -- actions influenced by such "heroes" as the hijackers of planes to Cuba or the Middle East; terrorists who would kill women and children in order to serve a lofty ideal; kidnappers of the innocent. All this gangsterism in international politics, I hope Mr. Trudeau remembers, is a direct result of the totalitarian philosophy of government that politicians with the "right solution" have the privilege to suspend democratic freedom.

In Russia fifty-two years ago, the people of that time were told that civil liberties must be sacrificed "just for a moment" in order to establish social justice. No one would question the idealism of Lenin and Trotsky who truly believed that the dictatorship of proletariat theory eventually would lead to justice and liberty. Yet their sacrifice of the individual for the weal resulted in the extermination of lives and terror unknown in modern history when Stalin took over. Then came further "improvement" of this cynical disregard of man created in the image of God: Hitler's genocide.

All our problems today essentially are the result of an internationally accepted legal theory that what a government does within the borders of a particular state is an "internal matter" of that country; it does not concern the United Nations as a whole. Thus the genocide being perpetuated everyday by the Arab Moslems in the Sudan against the Christian Negroes in their South is an internal matter of no concern to us; so are the two-million dead in Biafra. And of course, no one should say anything but good about poor, innocent Ho Chi Min: he was a success. He started by killing off all Vietnamese statesmen opposing him. Then he continued on a lower level: the mayors of the cities; the officials. When he reached the figure of who knows how many hundreds of thousands, the fear became the air, the climate, of the land. The rest is history.

There may be a direct connection or not between Czechoslovakia, the terror of Boumediene in Algeria, kidnappings in Latin America and appeals to violence in Israel -- in the United States -- and, yes, in Canada.

But certainly in all these events one can detect the basic ingredient feeding all so-called liberation movements -- the new euphemism for the oppression of the many by the few: the injection of fear. Once we become cowards, we are lost.

One need not agree upon every issue with the Prime Minister of Canada. What I admire about him is what many dislike: his style, his firm belief in the necessity of maintaining at all costs our freedom to debate issues and dissent as opposed to terror.

When Mr. Trudeau reacted as he had against opponents who would hurl tomatoes at him instead of arguing a point when he was ready to listen and answer, he established himself as a leader of a democracy.

One of the most accepted lies in the present confrontation between the preachers of violence and the defenders of freedom is the continuous, well organized smear campaign against the United States. Listening to some, one would believe that it was Washington that occuppied Czechoslovakia, Poland, the Baltic states; that it was Washington that arms the benevolent dictator of Iraq; that threatens Canada.

I am sure the Prime Minister appreciates the geographic misfortune, that in his quest for a just society his neighbor to the south is not Brezhnev but Nixon.

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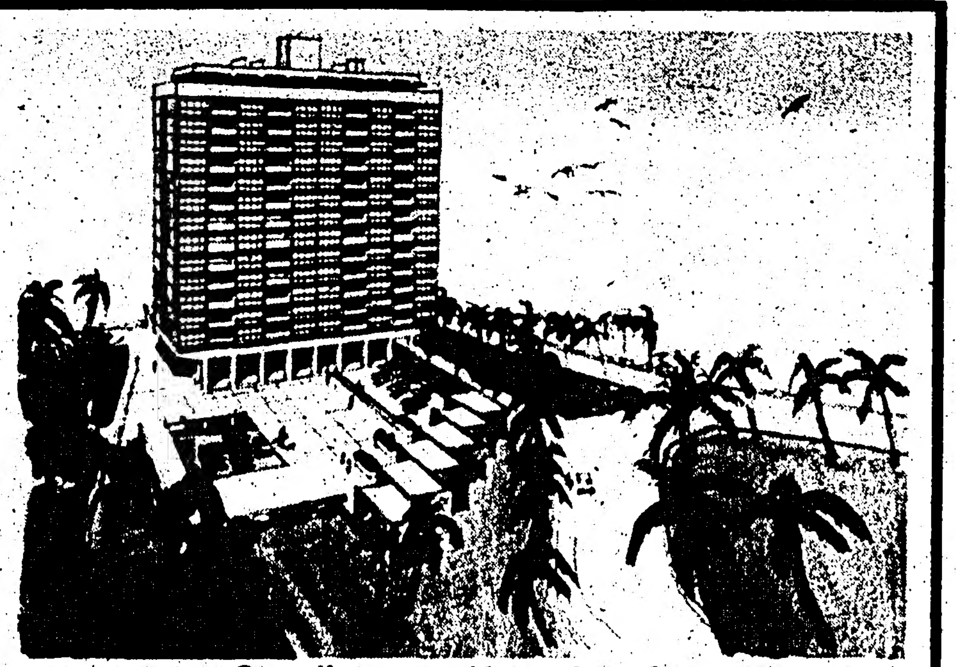

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a short, short story

by Chaim Bermant

THE SOIREE

"MRS KROITBUSCH IS HAVING a soirée," said mother, "and we're all invited."

"That's very nice," said father, "and what's a soirée ?"

"Tell him, Horatio," said mother.

"A soirée's an evening do," I said.

"But what do you do at an evening do ?" said father.

"*You* don't do anything," said mother, "all I ask you to do is not to fall asleep, and if you do fall asleep, not to snore."

"What I mean is," said father, "do you have to bring a present ?"

"No, you don't have to bring a present, but you do have to shave."

The sight of father with a gleaming chin at nine o'clock in the evening was so unusual that at first I could notice nothing else. I suppose I was the youngest person there. I must have been about fourteen at the time, for I was already wearing my Barmitzvah suit on week-days and mother had taken my extra-mural education in hand.

"Education isn't only books," mother had said, "it's important for him to mix in the right company."

"What company do you expect him to mix in at his age ?" said father, "university professors ?"

"Genteel company."

"You mean goyim ?"

"I didn't say Gentile company —genteel. You don't even know the meaning of the word."

"I know the meaning of the word better than you, but what sort of genteel company is there in Eccleskirk except goyim ?"

"There's the Kroitbusches," said mother.

"*Them* ? I don't hardly ever see them in shool from one end of the year to the other."

"What has that got to do with it ? You can be genteel without going to shool."

"But what sort of Jews are they ?"

"Mr Kroitbusch's grandfather was a rabbi."

"Everybody's grandfather was a rabbi."

"His father was a founder-member."

"Of the shool or the golf club ?"

"The shool, of course."

"Everybody's father was a founder-member. If half the people who founded the shool attended it, it would be packed every Shabbos."

"There's a plaque in his father's name—a marble plaque at that—in the shool vestibule. You can't even read."

"It doesn't mean a thing, not a thing. That's how it usually goes, grandfather a rabbi, father a founde-member, son a *yok*. But besides, if you're interested in those sort of people, what have they got that the Gittlesons haven't got ?"

"They've had it for longer," said mother.

What father might have added was that the Kroitbusches didn't know us from Adam, but mother soon put that right. Mrs K. was president of the Eccleskirk Horses' Drinking Trough Association. Mother sent a five-guinea cheque to the Association and the invitation to the soirée came the following week.

A great many people must have sent five-guinea cheques to the Eccleskirk Horses' Drinking Trough Association, because all the usual people one met everywhere else in Eccleskirk were there; Aunt Rosie and her daughter Thelma; Mr and Mrs Fifeman and their five daughters; the Misses Pogalevitz; Mr and Mrs Pontemkin and their eldest daughter, whose name I don't remember, for she was known familiarly in Eccleskirk as the Battleship Pontemkin; and last, but not least, there was Mr Gittleson, his wife, and the dowager Mrs Gittleson. The way mother kept looking from one to the other, I half expected her to ask for her five guineas back.

Mrs Kroitbusch I recognised at a glance. She was the one without a mink; a sure sign, said father, that they had made their money before the war.

"They didn't make," said mother, "they inherited it," which, in mother's eyes, was even better than making it before the war. "Besides, what do you expect her to do, wear a mink stole inside her own house ?"

"Why not," I thought, but didn't argue. I had learned early in life not to enter into the exchanges between father and mother.

The evening mainly took the form of a recital. Mrs Kroitbusch had a sister in Harrogate who played the 'cello, and she arrived a little late, bearing her instrument before her. She was a particularly tiny woman or had a particularly large instrument, for once she got behind it you could hardly see her and the 'cello looked as if it had a pair of short, hairy arms of its own. Her accompanist was a large man in a tight evening suit and a white tie which looked as if it was strangling him. He wore black, horn-rimmed glasses, and had a thick, black moustache which overflowed down the sides of his mouth like melting tar.

The 'cellist was introduced as Miss Posner, the accompanist as Mr. Schpigle, and therein lay the main source of the evening's entertainment—at least for father.

Happily, we were seated in the back row. They had hardly been playing five minutes when father leaned over to mother and said, in what he thought was a whisper :

"Do you think they're engaged ?"

Mother said nothing.

"Of course, they could be married ,only she's keeping her maiden name for professional reasons."

She's not married," said mother, hardly moving her lips (she could have been a ventriloquist), "now shut up."

So father shut up, and turned his head to look at a picture on one wall, then on the other, then on the wall behind him, and finally to the chandelier above, each with much creaking of neck and chair.

"Can't you keep still, you great ox," said mother, gazing straight ahead, her lips, this time, not moving at all, a look of serenity on her face.

So father stopped moving and actually sat still and listened, for perhaps five minutes, and leaned over again :

"What I can't understand is, why she doesn't marry this fellow. By the look of his suit he makes a good living."

Mother said nothing.

"Maybe it isn't his, maybe it's hired."

Mother again said nothing.

"Perhaps he's not Jewish."

Mother was about to say something, when the dowager Mrs. Gittleson, who was sitting right in front of us, turned half-round and said, out of the side of her mouth : "He's more Jewish than you are ; I was at his *bris*."

"Then why don't they get married ?"

"Them ? Bohemians, *schleppers*. They're living together."

Mother threw an anxious glance in my direction, but I was staring straight ahead, as if I had heard nothing.

On the way home there was such a look of beaming joy on father's face that we could have driven without the headlights.

"Genteel society, heh ?" and he chuckled so hard we nearly went off the road.

Mother sat at the back of the car, glum and silent. We were nearly home when she found her voice.

"You know," she said, "I'm beginning to wonder whether Eccleskirk is the right place to bring up an intelligent boy. Perhaps we should move to Leeds!"

FACTS, FIGURES

THE FESTIVAL

FOUR NEW YEARS

The Mishna -- compiled by Rabbi Judah the Prince during the second century -- speaks of four periods in the year each known as the New Year.

Nisan I marks the dating of the reign of kings, the order of the festivals and the counting of the months. Tishri I marks the beginning of the agricultural year with reference to the observance of the sabbatical and jubilee years. Ellul I marks the tithing of the cattle. Shevat 15 marks the New Year for Trees with respect to the offering of first fruits.

FOUR FESTIVE NAMES

Tishri I has four names according to the classical Jewish sources: Rosh Hashana ("The head of the year"); Yom Teruah ("The day of sounding the horn"), the Biblical name for the festival; Yom HaDin ("The day of judgement"); and Yom HaZikaron ("The day of remembrance").

FESTIVAL FOODS

It us customary on the night of Rosh Hashana to dip a piece of bread into honey as a token of the sweet year to come. For the same reason, a slice of apple is also dipped into honey, with the blessing "May it be Thy will, O Lord our God and God of our fathers, to renew unto us a good and pleasant year."

The eating of fish is also customary in some places, symbolizing that our good deeds in the coming year should be as numerous as the fish which swarm in the sea. On the other hand, nuts should not be eaten on Rosh Hashana because, it is said, the Hebrew word for "nut" has the same numerical value as the Hebrew word for "sin."

SOUNDING THE HORN

The rabbis have decreed that the horn of any clean animal -- sheep, goat or antelope included -- may be used as a shofar on Rosh Hashana, but preference is given to the ram's horn because a ram was substituted for Isaac when his father Abraham was commanded to sacrifice him. The only exception made by the rabbis was the horn of a cow, since Israel had once worshipped the golden calf and it was considered unfitting for the Jewish people to appear before God on the day of judgment with an instrument which would recall this lapse of loyalty.

The rabbis of the Talmud decreed that the actual sound of the shofar must be heard, and not merely its echo. The shofar must be curved, not straight, to symbolize man's willingness to bow before the will of the Almighty. If the first day of Rosh Hashana falls on a Shabbat, the blowing of the shofar is delayed until the second day, since it is forbidden to blow it on the Sabbath.

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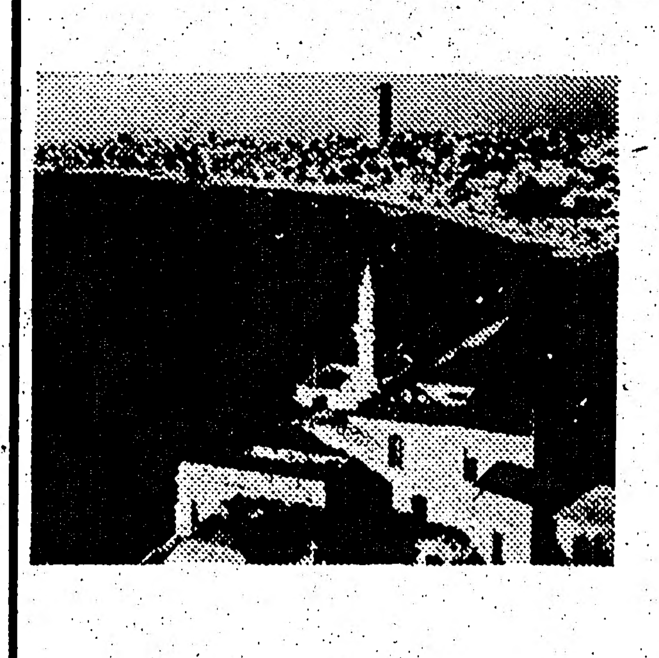

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The Lighter Side

ROSH HASHANAH IS STRICTLY OUR OWN

by SADIE LEVINE

One would have thought that everything that could be said about Rosh Hashana in these pages had been said. Yet I can clearly see from where I am sitting in my small corner that what has yet to be said about this Festival is that it doesn't seem to do a bit of good.

My reference is not the well-wishing which is really very nice, cynics notwithstanding.

Nor it is the blessed hiatus of rest and beatitude which is marvellous; nor the extra-ordinarieness of days set aside, which is therapeutic.

The reason I dare to suggest that Rosh Hashana is a bit of a sell is contained in a fat file, the fattest one on my shelves, with the tag "Problems, personal." It hasn't lost any weight since last New Year. Some of the letters are dated years back. All have been answered. Few have been spiked as settled. Most of them I am helpless to help.

Now I had always wanted to believe that the distinction of Rosh Hashana was that it was contextually a personal issue. Pesach has its plagues and Egyptians, Chanucah its Maccabees, Purim its romantic Esther.

But Rosh Hashana is strictly between ourselves.

We have to do this face-facing, for example. It's a kind of pay-off. You take yourself to task, give yourself a telling-off, resolve to do better.

You couldn't be blamed for falling a bit short in this job of self-devaluation, hiding from the truth a bit. Facing yourself is frightful unless you are a saint or smug.

We used to play as kids "The Truth Game" by whose formula we in turn were on oath to answer without a word of a lie the most acute and embarrassing personal questions put by the other players.

It was an unpopular game, its fashion short-lived and no wonder.

Most of us cheated, of course. Anyone daft enough to honor the rules strictly would have learned no doubt there and then and for ever after the value of reticence as a social expedient. Therein was engendered maybe our reserve with others and our deception of ourselves, too. It didn't do to give yourself away and if you didn't "tell" you could learn not to register the truth even to yourself.

You should have heard some people at it the other day. With Rosh Hashana in the air the question was: "What would you consider would make you a better person in the year to come?"

There were the eager-beaver extroverts who liked quiz games and there were also the others who became somewhat affronted, shut up like clams.

And a man who said: "It's all in the Yom Kippur Machsor anyway."

And so it is, indeed.

You will know that it is pretty strong stuff, this program of conduct fit for a paragon, this list of sins fit for a terrible delinquent. You've only got to read it to see what a miserable lot of sinners we are.

The man said: "But it's not my sins. It's our sins, the sins of soceity, the community, our collective errors for which we are collectively responsible."

That may be just the point I am trying to make. Take one out of the bag, like, say, hard-heartedness. We ask to be forgiven for this and resolve to soften up.

Yet there is still that never diminishing file.

There are still, for want of a Community Center, the lonely widows, divorcees, strangers and visitors.

For want of money to build homes, there are still hundreds of displaced old people.

For want of a classified central office such as a Jewish Adoption Society there are still thwarted childless couples.

For want of a Jewish communal non profit making Marriage Bureau there are many more unhappy people.

We don't need a pathfinder mission to root out the thousands whose elementary rights to happiness have by circumstances been confiscated.

Besides, we said all this in our Rosh Hashana issue last year. This is a repeat performance. But then so is the recitation of al chet.

When you make your obeisance this year, please don't just stand there and say something. Do it.

I agree with you that, coming from me in my small corner, I have by this homily committed Presumption, one of the sins.

I shall, of course, duly ask to be forgiven for it but it won't do a bit of good because I shall do it again so long as that file remains to incite me.

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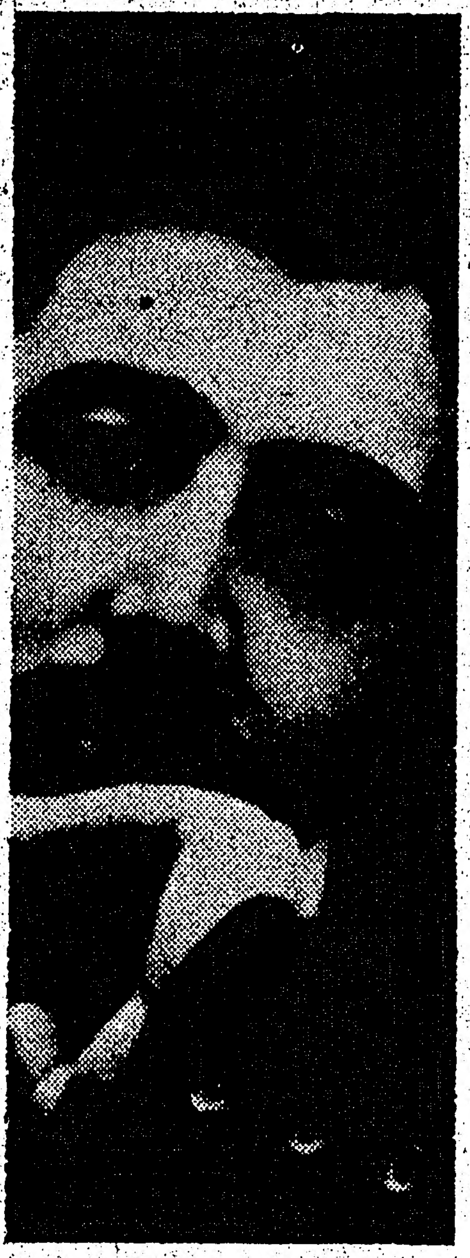
"REMEMBRANCE OF THINGS PAST"

HOW JEWISH WAS MARCEL PROUST?

by Derek Patmore



Marcel Proust (1871-1922)

Any reader of Marcel Proust's great novel, "In Remembrance of Things Past" must realize that this writer was very conscious of his heritage. He was proud of his father, Dr. Adrien Proust, the famous doctor whose family came from sturdy, cultured, French bourgeois stock, and also of his beautiful young mother, Jeanne Proust, born Weil, and who belonged to a wealthy Jewish family.

His mother was the dominant influence in his early life and he inherited her striking Jewish good looks. Proust adored his mother, and she loved him with an almost too-possessive love. Unconsciously, too, she imbued him with the strict, moral code of the Jewish faith, although he was brought up and educated as a Roman Catholic.

FORBIDDEN PLEASURES

As he matured, however, there was often a spiritual conflict between his Jewishness and his cultured French upbringing, and in his writings he was often critical of the Jews. But a writer as extraordinary as Proust eventually created his own rules of conduct, although he always kept anything away from his mother which he thought might hurt her, and when he realized that he was slipping from the moral life by being tempted by the forbidden pleasures of Sodom and Gomorrah the one thing which he dreaded was that his mother should discover the fact.

There were moments (before 1914) in the ambitious young Proust's life when, like others before him, he discovered that sometimes his Jewish background was a disadvantage, for the young and then unknown writer was set upon conquering the extremely exclusive French society of the Faubourg St. Germain -- even more rigid than the British society of the period.

But the young Proust had much in his favor. He was handsome in an exotic way, with the most remarkable dark Jewish eyes -- Clive Bell, the great English art critic, describes them as "glorious". He was rich, witty, brilliantly intelligent, and he had been educated at the famous Lycee Condorcet in Paris, where he had made friends with such distinguished young Frenchmen as Jacques Bizet, the son of the composer and whose mother was Madame Straus, then one of the leading hostesses of the day.

While at the Lycee Condorcet he, with Daniel Halevy, Robert de Flers, Fernand Grech and others, founded a literary review called "Le Banquet," and many of these friends were to help him in later life.

FRANCO-JEWISH INTERMARRIAGE

Curiously enough at this period, French society was not generally anti-Jewish, for many of the great French families had intermarried with wealthy French-Jewish families. The Duc de Gramont, the father of Proust's first great aristocratic friend, the Duc de Guiche, had married the daughter of Baron Philip de Rothschild, and the haughty Prince de Wagram, Prince de la Tour d'Auvergne, who owned the fabulous castle Grosbois, outside Paris, had also married another Rothschild daughter.

Finally, it must not be forgotten that one of the main characters in Proust's great novel is called Charles Swann, and was a wealthy, cultured Jew, received in the highest society, and the first volume of Proust's novel is called "Swann's Way."

One of the most dramatic moments in the ambitious young Proust's life was the famous Dreyfus Affair, which split France into two violent factions -- you were either for Dreyfus or anti-Dreyfusard. Naturally, the young Proust was pro-Dreyfus, but the affair made a profound impression upon him, and in his novel, "In Remembrance of Things Past" he remembers how some of his aristocratic friends were anti-Jewish -- notably the Duc de Guermantes.

However, it must be admitted that Proust can sometimes be cruel and critical of the Jews in his masterpiece. The imagery which Proust uses in connection with the celebrated actress, Rachel whom he greatly admired, Swann, Bloch, and other Jews, despite Proust's own Jewish blood, and his attitude about the Dreyfus Case, is generally uncomplimentary.

Proust associates Jews particularly with their Old Testament background and the near Orient. In a group, as a Canadian critic has written, they are like a cortege or figures in an Assyrian frieze. The bearded Mr. Nissim Bernard is like the Assyrian King Sargon, or something from the Palace of Darius. Proust describes Bernard as exploring the corridors of the hotel at Baalbec as though it was a seraglio, and he and the other Jews are like figures from illustrations for the Arabian Nights.

Jews are so little of this world that Proust states that they remind him of figures materialized by a medium. Finally, he says elsewhere that all Jews are bound by the chains of Israel, and with the passage of time their role on the stage of society becomes either that of a cad or a prophet. In this comment he was prophesying his own end, for on his death-bed he looked exactly like a Jewish prophet.

The writer may have been critical of the Jews at times, but despite his Parisian sophistication he remained very Jewish in his close-knit family circle and he was devoted to his brother, Robert, to his Jewish grandmother and his mother's relations, especially his old great-uncle, Louis Weil -- a Parisian bonviveur of the old school.

Uncle Louis was the lover of a famous cocotte, Laure Hayman, and when Marcel was only seventeen he introduced his great-newphew to his mistress. The young man was delighted, and was soon the great courtesan's willing slave.

Laure Hayman also proved to be a good and sympathetic friend to the young Proust. She was an intelligent, witty and highly cultured woman of the world, apart from being very beautiful and her salon in Paris was frequented by the best of French society, including the famous writer, Paul Bourget, who later helped the aspiring young author.

Bourget had written a short story about Laure Hayman, and one of Marcel's most treasured possessions was a copy of this book, bound in embroidered silk from one of Laure's petticoats, which she had given him.

Later, Laure Hayman was to be the model for one of the chief characters in his novel, "Odette". But then Proust based all his main characters on people he had known and observed, and there are loving portraits of both his mother and his grandmother in "In Remembrance of Things Past."

Recently, a number of eminent French writers have tried to prove that Marcel Proust, having been brought up as a Roman Catholic -- his father, Dr. Adrien Proust being a devout Catholic and earlier members of the Proust family devoted followers of the Church -- was in reality a true believer in Roman Catholicism.

It is true that he was a great friend of the Abbe Mugnier, the most fashionable Catholic priest in French society, and who gave him the Last Sacrament when he was dying, and a noted scholar, Jean Mouton, has written a persuasive little book supporting this thesis. But I myself have found little evidence in Proust's writings to prove that he was a deeply religious man.

Admittedly, he was deeply moved by any form of ritual, whether it was Catholic or Jewish, and he loved the beauty of cathedrals. But in his creation of the great writer, Bergotte, in his novel and in whom Proust states his own views on life he declares that art is more important than life.

OWN RELIGION

In the celebrated passage describing Bergotte's death, Proust writes: "He was dead; dead forever? . . . Who can say? . . . Certainly no spiritualist experience, any more than any religious dogma, gives proof that the soul continues to live . . ." which seems to indicate that Proust himself did not believe in an after-life.

It seems to me that Proust, like most great writers or artists, invented a religion of his own. He admired certain tenets of the Jewish faith and others in the Roman Catholic religion, but his real faith was in beauty: whether it was in the human race, art, music, painting, and in this case he came very close to the Ancient Greeks.

It is, perhaps, significant that when he knew he was very ill, Proust insisted on getting up and visiting the Dutch Exhibition at Orangerie, where one of his favorite paintings, Vermeer's "View of Delft," was on view. He needed to see it again for his description of the death of Bergotte. So he remained a perfectionist to the end of his life.

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שנת שלום למדינת ישראל

NO CARDS

MRS. HARRY ABELLA, and children DEENA, ERROL and BRENDA, wish sisters and brother-in-laws, and brother-in-laws and sister-in-laws, and all their children, members of the Zionist Revisionist Organization, Johanna Jabotinsky Chapter of Z.R.O. of Toronto, and all members of the Keltzer Sick Benefit Society, and the Ladies' Auxiliary, a happy and prosperous New Year.

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NEW YEAR MESSAGE
From The Honorable
JOHN P. ROBARTS
Prime Minister of Ontario

It gives me great pleasure, on behalf of the people and the Government of Ontario, to extend good wishes to fellow Ontarians of the Jewish faith as you celebrate the Jewish New Year 5730.

Each new year provides an opportunity for each of us to renew our determination to play an even greater part in the building of our country. We in Ontario take pride in the substantial contribution to the growth of Canada and our Province by people of the Jewish faith. Together, we shall build a Canada in which we shall be increasingly proud to live and raise our families.

As you observe Rosh Hashanah, I join with you in the desire that the new year will bring to all a full measure of good health, happiness and prosperity.

ROSH HASHANAH GREETINGS
From His Worship
WILLIAM DENNISON
Mayor of Toronto

His Worship, William Dennison, Mayor of Toronto, on behalf of the Toronto City Council extends greetings and best wishes to his fellow citizens of the Jewish faith for a happy and prosperous New Year 5730.

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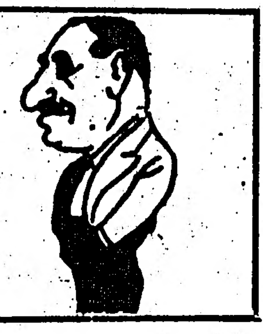

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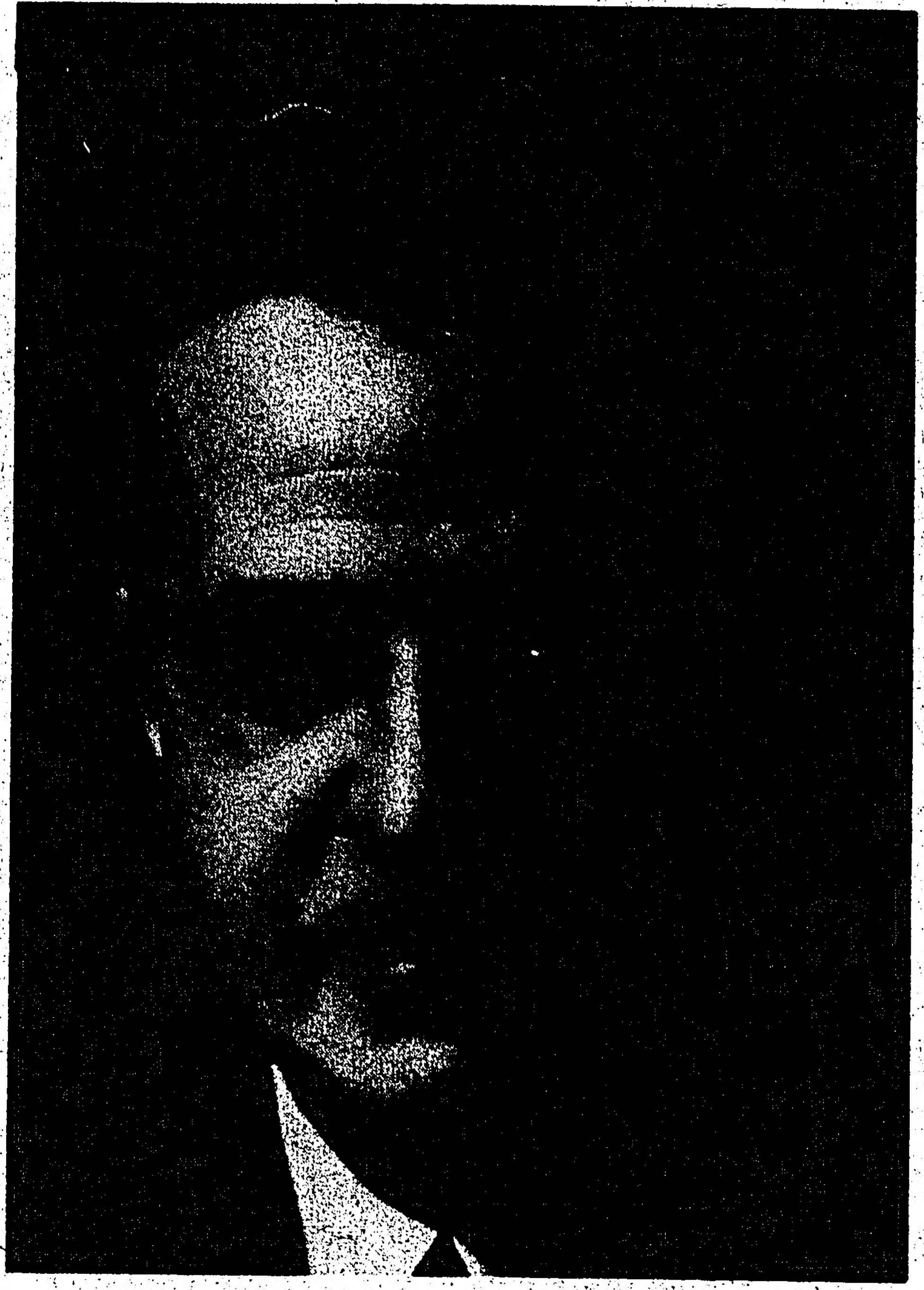

NEW YEAR MESSAGE
From The Honorable
JEAN-JACQUES BERTRAND
Prime Minister of Quebec

The High Holidays, heralding the New Year for our Quebeckers of the Jewish faith, give me the opportunity to offer the warm greetings and best wishes of the Government of Quebec, as well as my own.

May I reiterate the time-honoured wish that in 5730 our Jewish fellow-citizens and their brethren the world over -- shall be inscribed in the Book of Life for a year of peace and happiness.

ROSH HASHANAH GREETINGS
From His Worship
JEAN DRAPEAU
Mayor of Montreal

I thank The Canadian Jewish News Rosh Hashana Magazine for the opportunity it offers to me to convey to all its readers my most sincere congratulations on the occasion of the Jewish New Year.

This message is extended to all my fellow-citizens of Jewish descent. May I express to them my most fervent wishes for peace and fraternity in the year to come. I share with them all the hopes for a future free of hate, fear or misery.

LEO and MARY MOSS
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Credo of a believing Jew

FAITH AND SCIENCE

by Alvin Radkowsky

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When asked to sacrifice his son, Abraham was faced with two trials: taking his own son's life; and the abnegation of his intellectual integrity. Dr. Radkowsky makes the case that "what . . . sustained Abraham, and what must sustain us as well in similar crises, is the conviction that such so-called 'plain' contradictions are APPARENT *only and will be resolved sooner or later in an entirely satisfactory and logical manner."*

In contemplating the fundamental and multifaceted problems posed by the question of possible conflicts between science and Judaism I consider that the Orthodox Jewish scientist should emulate in his attitudes our father Abraham at the supreme test of the Akeda (the offering up of his son, Isaac, as a sacrifice). For the trials that faced Abraham were concerned not only with the prospective physical destruction by his own hand of his dearly beloved, long awaited son — who was his only heir and only hope for posterity — but with an even more exquisite sacrifice. This was the abnegation of Abraham's intellectual integrity: first in the obvious recantation of his lifelong preaching that human immolation was not only not desired by G-d, but was an abomination; second, and most important, in the professed continued acceptance by Abraham of G-d's infallibility in the face of a plain contradiction between Isaac's extinction without children and the explicit Divine promise that through Isaac would be born a great nation with a unique mission.

However, what undoubtedly sustained Abraham, and what must sustain us as well in similar crises, is the conviction that such so-called 'plain' contradictions are *apparent* only and will be resolved sooner or later in an entirely satisfactory and logical manner. Thus, while our intellectual submission may indeed seem abject, it is eminently temporary; it has resulted from our own mental limitations and inadequacy. We must have faith and continue to search for greater understanding of the situation with all our powers until enlightment comes from Heaven: either directly by a revelation, or by the 'hidden' miracle which appears to be the result of our own intense efforts. Then we will be prepared, just as was Abraham when the Angel called to him, to accept instantaneously the flash of harmonization of G-d's commands. As Rashi explains, Abraham had been told to *offer* up Isaac, not to *sacrifice* him. Now that Isaac had been offered up, he was to be taken down!

Unassailable Logic

On the other hand in a later case of an apparent direct contradiction between a Divine prediction and subsequent experience, Israel's faith was found to be tragically wanting with disastrous results. In the episode of the Golden Calf, Rashi relates that Moses had told the people he would return in forty days. On the fortieth day, when Moses did not appear, the people — following ostensibly unassailable logic — concluded that Moses's prophecy was false, therefore he had not been in communication with G-d, his commands could be disregarded, and it was imperative to find another form of divine guidance, i.e. the Golden Calf. As it turned out Moses had been referring to forty complete days and therefore did not include the part of the day in which he ascended the mountain. Thus, faith to think the matter through and explore other logical alternatives, could have averted the worship of the Golden Calf and the subsequent dire consequences to that generation and all future generations.

The Secular Attack

We may apply the above ideas in connection with the focal point of the attack of secularist philosophies on Judaism and other religions motivated by Judaism.

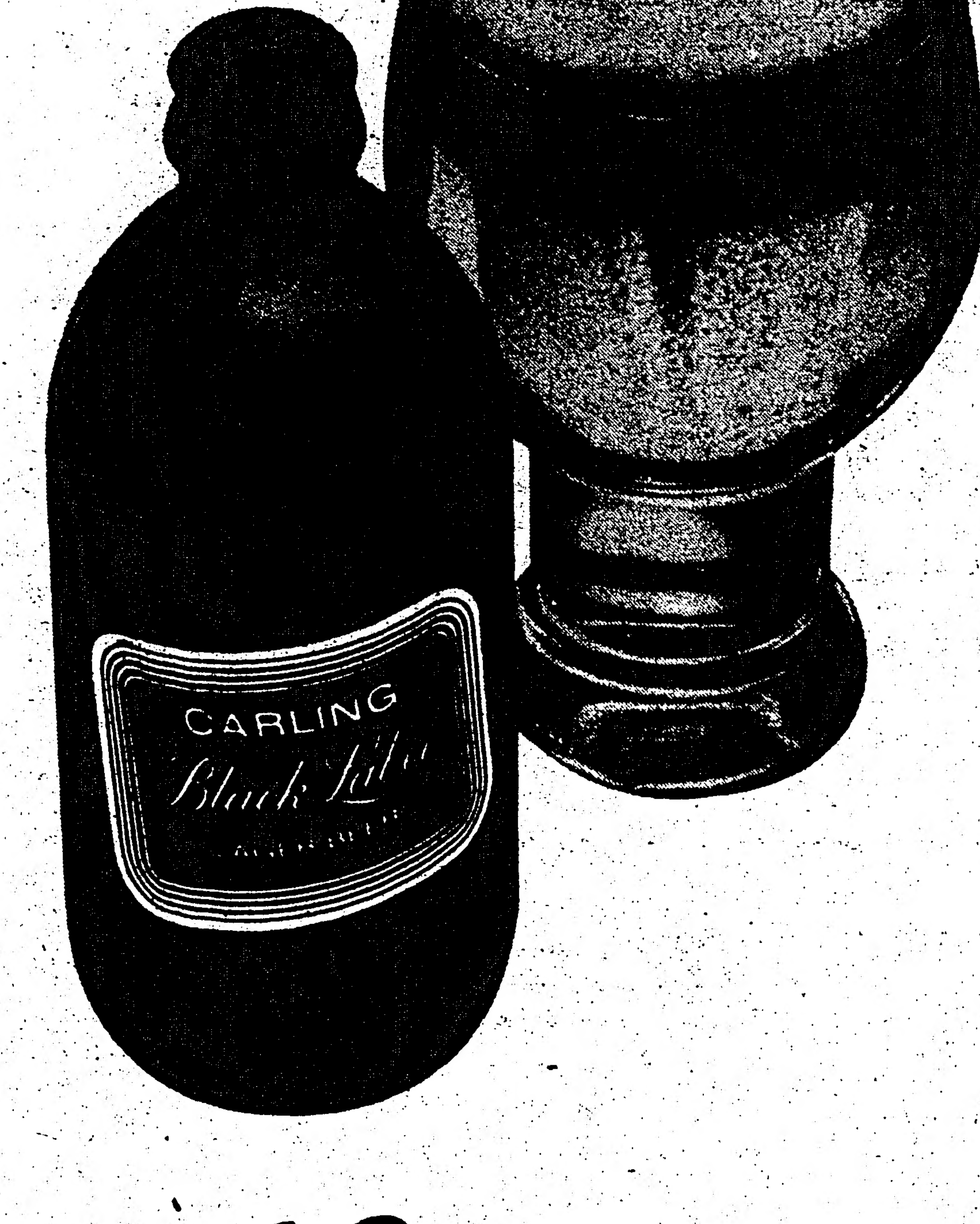
If Judaism were to be summed up in a single concept, I would suggest that it would be *creativity*. The Bible begins with acts of creativity by the Divine Intelligence, who invested human beings with a measure of creativity; not the supreme type of creativity of producing something out of nothing, but the secondary type of assembling meaningfulness from chaos.

The secularist attack on Judaism has invoked the banner of 'science', and has involved the massing of impressive evidence and logical arguments to support the doctrine of Evolution, which states that all of life evolved from lifeless matter by the inevitable operation of natural laws over long periods of time, so that the concepts of creativity and associated religions are merely illusions. As is well known, the secularist claims appear to be plausible interpretations of geologic findings, i.e. the 'fossil record'. The doctrine of Evolution has found wide acceptance in intellectual circles and occupies a dominant role in modern philosophical thought.

In these circumstances the Orthodox Jewish scientist must hold staunchly to a faith that it is possible for him to pursue

(continued on Page 14)

DR. RADKOWSKY *is Chief Scientist in the Office of Naval Reactors of the* U.S. *Atomic Energy Commission where he has worked closely with Admiral Rickower in developing the nuclear submarine. He has received a number of honors from the Department of the Navy including the Meritorious Civilian Service Award for 'Outstanding Services to the Navy During World War II', the Distinguished Civilian Service Award for Contributions to the Naval Nuclear Power Program; and he has been cited by the Atomic Energy Commission for 'Exceptional Services to the Nation'. He has been Secretary of the* U.S. AEC*'s Advisory Committee on Reactor Physics since 1959, and served as* U.S. *Delegate to the Geneva Conference on Peaceful Uses of Atomic Energy. Dr. Radkowsky is a founder of: the Association of Orthodox Jewish Scientists; the Summit Hill Congregation in Silver Springs, Maryland, where he lives with his family; and the Agudath Israel of Greater Washington. He contributes regularly to various scientific journals and to* INTERCOM, *and the Proceedings of the* AOJS.



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"... CONFLICTS WITH JUDAISM APPARENT ONLY..."

FAITH AND SCIENCE

(continued from Page 13)

in full integrity and consistency both his personal scientific researches and his services to G-d and mankind, as required by Judaism; further, this faith implies that the claims of secularism which would challenge his intellectual integrity and consistency will turn out on deeper analysis, conducted by him and others, to be fallacious.

Human Creativity

Such analysis may be pursued on several levels. For example, by consideration of individual acts of human creativity which take place every day — such as the writing of a play, the coining of a phrase, the synthesis of a chemical — it might be demonstrated that it is mathematically impossible for such a creative act to be in fact the result of combinations of chance primordial elements by random selection processes acting in any reasonable time period. (Our own life experience then which so clearly intimates to us that creativity exists could lead to a rigorous proof of this concept.)

A different approach was used by the writer (in an article in the *Proceedings of the Association of Orthodox Jewish Scientists,* Volume I, 1966) to show that the present Doctrine of Evolution, if assumed to operate throughout the universe, ultimately leads to a logical inconsistency, *throwing into question the validity of all science.*

Finally, in the same publication, E. H. Simon and L. M. Spetner investigated the fabric of Evolution itself. Simon showed that the evolutionary process of random mutation for gene function leads to an absurdity in respect to the inordinate amount of time required, many orders of magnitude beyond what anyone has assumed for the age of the universe. Spetner reaches a similar conclusion through a calculation in terms of information gain in an evolutionary step; he also cites many other inconsistencies in the fossil record. Other scientists have also since calculated extreme improbabilities for the Evolutionary process (*Scientific Research,* November 1967, p. 59).

Getting Heat out of a Cold Body

An example may make clear what ranges of improbability we are talking about. Consider the problem of getting heat out of a cold body, which is precluded by the Second Law of Thermodynamics.

Suppose we have gas at room temperature and — in violation of the Second Law — we wish to use the gas to make something boil. According to the kinetic theory of gases, no matter how cold the temperature there will always be a few gas molecules moving at high speed. If these fast molecules were somehow to group themselves in a small region *one could then indeed obtain heat from them.* However, this never happens in practice because the event is so extremely impossible; rather the fast molecules remain dispersed among the slow ones. *But the probability of random mutations producing gene creation is calculated to be far, far less probable than getting heat out of a cold body.*

In this connection the great physicist, Clerk Maxwell, once suggested by way of a humorous illustration that one might place a Demon in the chamber containing the gas to select the fast molecules and thus overcome the limitations of the Second Law of Thermodynamics. Evidently the present day secularists in espousing the doctrine of evolution are in effect opting the equivalent of Maxwell's Demon in place of G-d as the Creator!

mentarity Principle which provides an understanding of how the two apparently contradictory theories of waves and particles can explain the phenomena of light and of small units of matter (electrons, protons, mesons, etc.). An application of complementarity might be provided by consideration of a coin *whose face could be correctly described both as 'heads' and as 'tails', depending upon how the coin had been tossed.* As we study the universe we find many cases in which our survival appears to depend upon a subtle balance, involving a juxtaposition of two opposing effects of slightly differing magnitude. Were the balance to be upset and the inferior effect become superior, the entire universe, as we know it could not exist. This suggests on the one hand the greatness and wisdom of the Creator and on the other the need to search for an alternative explanation when the popular or plausible explanation might lead to chaos or frustration, either spiritually or physically. These ideas can be important to a scientist not only in connection with his religious outlook, but even in his scientific work, as we shall illustrate below.

As a first example, nuclear physics has in recent years advanced to the point of reaching an understanding of the vast energy and nuclear formation and destruction processes going on in the stars. It has turned out that the stability of the stars and the formation of the elements making up all matter are dependent on the existence of a slight and rather mysterious difference in two energy levels. (In detail the ground state of Carbon-12 has an oblate shape, but the element has in addition a highly elongated 0+ state, which has an energy just above the highly unstable Beryllium-8. Had it not been for this, the instability of Beryllium-8 would have prevented the synthesis of heavier elements.) To quote Aage Bohr (p. 62, Maria Curie Centenary Lectures, IAEA, 1968) "We have here an example of delicate features in nuclear structure which profoundly influence stellar evolution and the composition of matter in the universe."

Releasing Nuclear Energy

Additional examples are provided by other aspects of nuclear physics. The most spectacular manifestation of modern science to the layman is probably the release of atomic, or more properly, nuclear energy.

In 1937-8 the fact that the atomic nucleus was a reservoir of tremendous energy was already well known. *Yet we find two of the most prominent scientists in the world,* E. Rutherford (discoverer of the nucleus) and E. O. Lawrence (inventor of the cyclotron 'atom smasher') *denying and even deriding the idea that atomic energy*

Finding Alternative Explanations

Regardless of the success of the specific investigations mentioned above what we wish to stress is the possibility of finding alternative explanations which fit the available data, in both science and non-science cases, as well as or better than the current or popular theory. We are reminded of Niehls Bohr's famous Comple-

could ever be utilized in a practical way. (See *Source Book on Atomic Energy,* Glasstone, p. 373). These great men were guided, of course, by the obvious theory which fit the known facts. Less than a year later Lise Meitner realized the existence of the completely unsuspected phenomenon of nuclear fission, which quickly made the utilization of nuclear energy feasible.

In retrospect it seems probable that an Orthodox Jewish scientist, knowing from the Talmud (*Shabbos* 77b) that G-d did not create a single thing in vain, would — unlike Rutherford and Lawrence — have suspected that a mechanism for releasing atomic energy by mankind might well exist.

The Delicate Balance of Nature

There are other items of great interest in connection with atomic energy to those who see the hand of Providence in guiding the universe, even though we may not grasp the full purport of these matters.

The amount of fissile uranium in the earth corresponds to a delicate balance of effects. Had there been substantially more of this uranium, life as we know it would have been destroyed by radioactivity; substantially less, and use of atomic energy would have been impracticable.

Through an almost incredible series of events atomic weapons were denied to the Enemy of Mankind, Adolph Hitler. Actually nuclear fission was discovered in 1934 by the Italian physicist, E. Fermi, but he did not grasp the significance of his work. He thought that he was building up elements of higher atomic number, whereas he was actually producing a splitting of elements into smaller ones. By the time of Meitner's announcement mentioned above, he was safely out of the clutches of Fascism. Again, in this case fortunately, a great man failed to discern an alternative interpretation.

From all these illustrations we conclude that what is most important for the Orthodox Jewish scientist is to maintain his faith in the face of any apparent conflicts with Judaism, and to work with all his power to arrive at the truth, confident that the truth will provide the vindication of the Torah. Thus he will justify the saying 'May the glory of G-d endure forever, may G-d rejoice in his creations,' who glorify Him with a perfect faith implying their willingness to make any sacrifice, even the ultimate one of intellectual integrity, secure in the faith that such sacrifice will not be required ultimately. Then indeed he will possess the *Emuna Shlayma,* the complete, perfect faith spoken of by our Sages, that is a faith which is destined to become perfect. ☐

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Israel's Boundaries Issue

by Paul Johnson
Editor, The New Statesman

THE SOLUTION

The territories occupied by Israel in June, 1967, fall into four categories, each of which raises problems peculiar to itself, and which should therefore be dealt with separately. The basic difficulty is that the frontiers reached in 1967 were designated in response to military needs and without regard to political factors. In the absence of a peace settlement, therefore, Israel must endeavour to make political sense of these frontiers without sacrificing the military security which they represent. Let us take them in ascending order of difficulty.

OCCUPIED SYRIA

This is the easiest problem to solve on a temporary basis because virtually none of the original inhabitants of the Golan Heights area remain. Many were evacuated and resettled by the Syrians long before the June War. The rest were driven further into Syria by the retreating Syrian Army. The Druse inhabitants appear to be satisfied with the present arrangements.

In view of the past history of this area, I do not see how Israel can possibly evacuate the Heights unless and until Syria wholeheartedly accepts the existence of the Israeli State and an agreed border. So the present position should be maintained, subject to the qualification that the Arab inhabitants should be invited to return to their villages.

THE GAZA STRIP

This is an anomaly, because it has never been part either of Egypt or of Jordan. It also has a chronic refugee problem. I suggest that a major effort should be made to resettle the refugees by means of an agro-industrial complex, to be created in the area and linked to the development of the Negev and parts of Sinai. Granted sufficient capital, I have little doubt that the project is viable and that the inhabitants of the strip would cooperate.

The project could become a prototype for other resettlement schemes. Gaza should be given a separate political statute, permitting complete self-government, with the exception of internal and external security.

SINAI

I do not see any alternative but to retain this area as a military buffer-zone until a peace-treaty is signed. Fortunately, the population is small, scattered and largely nomadic, and the problem of internal security is not a serious one. But an effort should be made to get the views of the inhabitants and, by consultation, to devise pilot projects for agricultural development. Some measure of local self-government could be provided.

THE WEST BANK AND EAST JERUSALEM

This calls for an imaginative and, possibly, risky solution. The Israeli Government should ask the military authorities to devise a military frontier which gives the maximum security to the State of Israel proper, while permitting the maximum area of the West Bank to remain within a self-contained Arab State. This would mean re-drawing the political frontiers around Jerusalem and to the north and south of it to give the Israeli forces a viable line of defense.

In addition, the Israeli forces would continue to hold strips of territory along the Jordan valley, leaving a gap around one of the Jordan bridges, to allow the West Bank State direct access to the Kingdom of Jordan. The West Bank State would be demilitarized, and a convention could be drawn up permitting Israel the right to oversee internal security within it.

Subject to this, the inhabitants of the West Bank State should be allowed to choose for themselves whether they wish to create their own government or to incorporate themselves in the Kingdom of Jordan. Israel should be prepared to sign an economic agreement with the State to permit the exchange of goods across its frontiers with Israel.

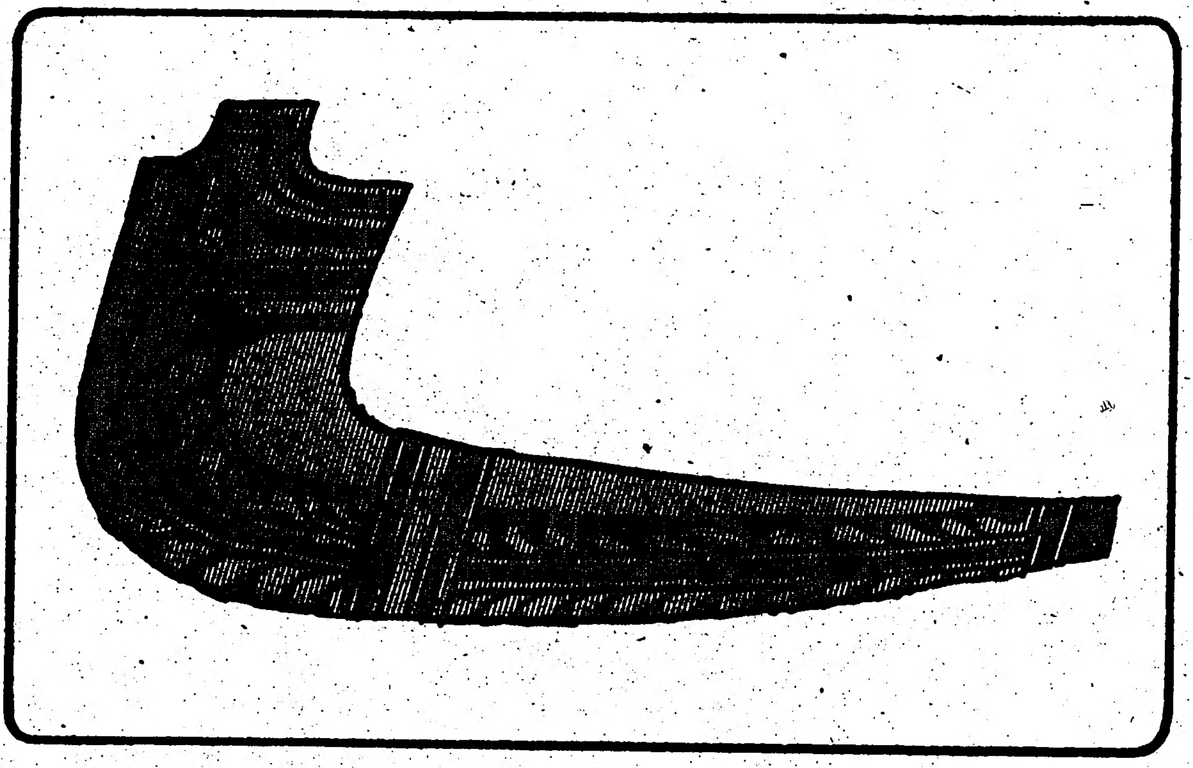
The status of East Jerusalem is, in a sense, a separate problem, as Israel seems determined to incorporate it in the State of Israel. I do not think the clock can now be put back; indeed, few sensible people can want a return to a city sliced in two by barbed-wire. The overwhelming majority of Israelis regard Jerusalem as a whole as their historic capital, and no Israeli Government can ignore this powerful feeling. In any case, for the sake of all the city's inhabitants, Arab or Jewish, it is vital that its development should be conducted on a unitary basis.

But, at the moment, the Arab inhabitants feel themselves to be second-class citizens in their own city and there is a strong feeling abroad that the Old City of Jerusalem should have some special status, offering safeguards to the different religious groups who have historic links with it.

It ought to be possible for the Israeli authorities, in conjunction with representatives of the various churches, to devise a special statute for the Old City, under which the accessibility and preservation of all the Holy places is guaranteed by a code not subject to modification by the Knesset. This would pose a great many practical problems, but I think the effort should be made to solve them. The present situation is very unsatisfactory, and is bound to cause serious trouble sooner or later.

In general, the Israeli Government should be guided by the following principles: (a) To take no step which will make an eventual peace settlement more difficult, but, on the contrary, to devise temporary solutions which can be naturally incorporated in such a settlement. (b) To avoid anything which smacks of giving second class rights to the original Arab inhabitants. (c) To give the highest priority to refugee resettlement.

This last point is the most important. Israel has always, and rightly, accused the Arab Governments of deliberately maintaining the refugees as a political bargaining-counter. It is vital for Israel to show that, given goodwill, the problem can be solved. In the past two years disappointingly little has been done in this field, and Israel should now do her utmost to make up for the time that has been lost.


THE SOUND OF THE SHOFAR

And Abraham lifted up his eyes and looked, and behold, behind him was a ram caught in the thicket by his horns (Gen. 22:13)

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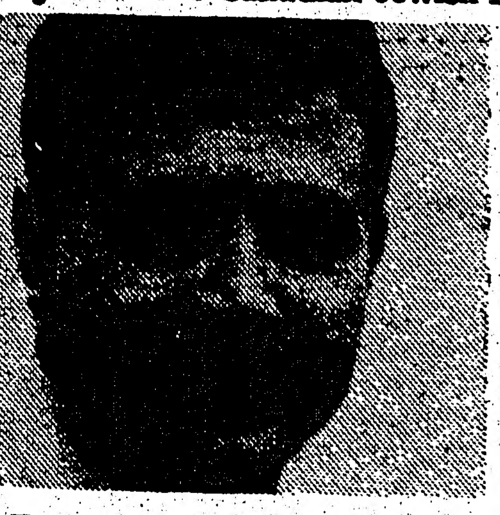

Israeli Arab, a Hebrew writer, discusses

by Atallah Mansour

"OUR LITERATURE: CROSS CURRENTS"

The pioneers who founded the city of Tel Aviv at the beginning of this century tell the following story about Israel's national poet, Chaim Nachman Bialik:

When he learned that the first Jewish thief had been caught in Tel Aviv Bialik was happy. "God be blessed," he declared, "that we have been spared to see this day."

Until that thief was caught, the story continues, the builders of Tel Aviv had been a band of strange idealists who worked by day and conducted political discussions at night. The fact that there was a thief among them was regarded by the poet as a sign that the idealists were beginning to behave like "normal" city-dwellers. The first thief was the pioneer of the underworld which is "vital" to every city.

In very recent times, Arab writers in Israel, conservatives, stylistically speaking, have witnessed a similar phenomenon among themselves, when one of their number, the surrealist poet, Michel Haddad, was able to find a publisher prepared to run the financial risk of publishing a volume of surrealist verse.

When the armistice agreements were signed between Israel and the Arab States in 1949 there were about 170,000 Arabs left in the country, but they did not include any writers or poets of experience of repute.

Worse still, Israel's Arab population was predominantly rural, and was as yet unable to provide any incentive for the emergence of authors or journalists, since the overwhelming majority of the country's Arabs had neither the will nor the ability to read books. Those who could read were not prepared to spend money on such "luxuries" as books.

The political situation, which sealed off Israel from the Arab States prevented any cultural communication between Israeli Arabs and the rest of the Arab world, except for the propaganda which poured out of their radio sets.

Thus, Israel's Arabs, left without any contact with the outside cultural centres of Beirut and Cairo, found themselves in a barren desert, through which the winds of propaganda howled, adding depression to the dryness and the heat.

The first flower bloomed in this desert in 1953, when a young rural teacher-poet, George Najeeb Khalil, published his first volume of poems, "Roses and Thorns" acting not only as his own publisher, but also as his own distributor.

His simple lyrical verse touched a chord in others, and within two years he had gathered round him a group of ten young poets, who then collaborated with him and each other to produce a collective book of verse.

Like Khalil's first volume of poetry, this too called forth a response, and within a number of years some ten volumes of poetry annually were being published by the poets themselves.

But with the notable exception of a book by Mohammed Nimer El-Hawwari (a lawyer who has since become a judge of the Nazareth district court) on the disasters that befell the Palestinians, precious few works of prose made their appearance.

In the first decade after 1948 a number of literary journals were started, but Arab literary life began to flourish only in the second ten years of Israel's existence. The impetus came largely from Mapam, a party that has suffered much in its history because of accusations by its opponents on the Right that it is pro-Arab, while its opponents on the Left have accused it of only pretending to be pro-Arab.

Unable to make headway among the Arab masses, who shrank from the idea of joining a Socialist Zionist party, Mapam contented itself with concentrating on the small minority of young intellectuals, a few of whom were invited to produce a literary monthly under its aegis and to publish books they thought worth while.

Their monthly, El Fajr "The Moon" under the editorship of Rashid Hussein, lasted for some three years, and became the catalyst for a spate of energetic cultural and literary activity.

Many books were smuggled out of the Arab countries and reprinted in Israel; the Communists, who up to then had been producing a boring literary monthly of meagre content, were compelled to step up their own efforts; Mapai, too, which had until then been producing an amorphous and empty fortnightly in the name of the Histadrut, was forced to replace it with an attractive literary monthly.

With the demise of El Fajr, Mapai, feeling no need to produce a rival periodical, also shut up shop, leaving the Communists as publishers of the sole Arab literary monthly.

Nevertheless, Mapam's initiative contributed to the contemporary flood of books in Arabic. In emulation of the party, private and public publishing houses were established, and today, any Israeli Arab who wants to maintain contact with the world of books in the Arab countries can do so with ease.

Few basic books have appeared, but there has been an outpouring of poetry and novels and even a popular encyclopedia originally published by the Arab League.

While the first ten years after the establishment of the State saw mainly poetry being written, the second ten years have seen a burgeoning of prose. Boulous Farah and Jabra Nicola have published serious words, and so has Emil Touma.

All three are Communists. Farah was one of the party's pioneers in Palestine but refused to join the Israel Communist Party when the State was established. He has published a weighty secular "Social History of the Arabs."

Nicola, also a veteran Communist, belongs to the Maoist faction. He has written a mature study of an Arab poet.

Touma, like Farah and Nicola, has been a Communist for a long time, though in contrast to his colleagues, he is a member of the New Communist List. He has published an analysis of the first ten years of the Egyptian revolution and a less weighty booklet on Arab history.

Towards the end of the 1950s, collections of short stories began to appear and, somewhat later, novellas and novels. But whereas Arab poetry was nothing new in Mandatory Palestine and, indeed, for a long time before then, artistic prose in the form of short stories and novels was. Its beginnings were weak and lacking in traditional roots.

The weakness of artistic prose was also apparent in the fact that the writers who inclined to this type of writing did not find the courage to publish their writings in book form until the late 1960s. Before then they were content for their work to appear in the supplements of the party political press.

The first volume of stories was published by Saleem Khouri, of Haifa, in 1961. (Since then, he has published a number of books, including several plays.) Two years later, the first novels appeared by Mahmoud Abbasi and the writer of this article. Although these have been followed by a wealth of prose works, poetry still seems to be the main product of Arab creativity in Israel, and, indeed, outside Israel also.

The continuing encounter between Arab and Jew, in the country, has served as a major theme of both Arab and Jewish writers in Israel.

But Arab creativity in Israel has also been influenced by the mainstream of Arab creativity through the ages, even though there has been aomost no contact with Arab writers and other creative artists outside Israel since the State was created in 1948.

Soon after the Six Day War in June, 1967, Arab writers in Israel discovered that a young Palestinian writer in Beirut called Gassan Kanafani had been assiduously collecting and editing their work.

Kanafani published a book on Arab literature in Israel called "Literature of Rebellion". Remote from Israeli life, lacking contact with any Israeli Arabs and stifled by the political atmosphere of the Lebanon, Kanfani was prevented from seeing more than one aspect of the whole range of topics and problems with which Arab writers in Israel are concerned and about which they write. He could see only the opposition by Israeli Arab writers to those acts of the Israeli Government which they regarded as unjust.

The din of voices urging war against Israel and the frenzied sabre-rattling of the pre-June war period diverted the Arab world's attention from Kanafani's book when it first appeared. However, the Arabs' military defeat and the soulsearching that resulted from it have focused attention on the book, and it is now held in considerable esteem.

Arab writers and intellectuals outside Israel, who had not even acknowledged the existence of the newborn Arab literature which thrived in the special conditions under which Israeli Arabs were living, suddenly discovered with amazement this flourishing source of artistic creativity.

They made their discovery at a time of suffering and degradation, when they themselves were contributing nothing towards giving the Arab reader an explanation of the Arab plight with any degree of honesty or directness.

But not one of th writers in the Arab countries had the courage to draw the correct conclusion from the situation -- that it was precisely in Israel that Arab writers and poets could given extensive expression to their feelings and opinions without fear of losing their lives.

This was brought home to non-Israeli Arabs in Sofia last year, at the festival of democratic youth in the Bulgarian capital. Among the New Communist List delegation (from Israel), which included Jews and Arabs, were two Arab poets who had achieved the status of gods in the press and broadcasts of the Arab countries -- Sameh el-Kassem and Mahmoud Darweish. Like the rest of the delegation, they marched into the festival preceded by the Israeli flag. This their admirers among the delegations from the Arab countries could not stomach, and they tried throughout the entire festival to persuade them to desert the Israeli delegation. But in vain.

This encounter in Sofia had a tremendous effect among Arab circles interested in literature and politics. Indeed, in my view, el-Kassem and Darweish, who are not considered to be among the most popular individuaos in the eyes of the Establishment, did more by appearing under the Israeli flag at Sofia than thousands of hours of broadcasting by Israel's Arabic-language radia station could do, to undermine the fatalistic opinion so widespread in Arab circles: "It is either we or they. We cannot live with them and at the same time retain our honor."

These two angry young Arab poets can take the credit for being the first Israeli citizens to be quoted in the newspapers of the Arab countries as saying: "The policy of the Israeli Government is not to our taste, but there is a nation in Israel whose worth we recognize, like any other nation of the world."

Many Arab newspapers quoted them to this effect, and the interest they aroused continues to have its repercussions even today. A few books by Israeli Arab authors have been published in Arab countries, among others one called "The Arabs in Israel" (which originally appeared in Israel in Hebrew), by Sabri Jeryis, a lawyer, and a play called "The Madhouse," by Tewfik Fiyad.

To sum up, creative Arabs in Israel today can be proud that, in the course of 20 years, they have created something that was not there before and that they have succeeded in attaining an honored place in their small, provincial society.

It cannot be gainsaid that Israeli democracy has played a part in these achievements, which may contain the seeds of hope for a shared life between Arabs and Jews, despite the many obstacles in the way of it.

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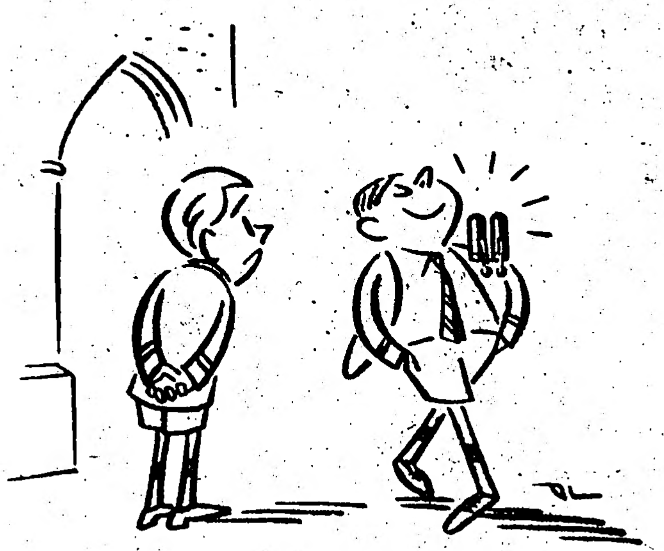
A JCNS EXCLUSIVE

A light-hearted comment by the 'Punch' humorist

Drawings by David Langdon

BASIL BOOTHROYD



Envy . . .

When I say favourite I mean they've all got something I haven't got, whether it's Sidney Bernstein's TV network, Ashkenazy's way with Rachmaninov, or any of that stuff the Rothschilds have got. Envy has always been a weakness with me, and not pinned to race, by any means. I wanted to be another boy at school because he was called Charlie Fairfax and had two fountain pens. Nothing came of it.

Another thing I miss is the mixed blood. It wouldn't be easy to prove, but I always feel, myself, that with a few Spanish-Rumanian forebears, or similar exotic injections into the family trunk, I could have done something more spectacular in life, such as writing 'Oliver!' before Lionel Bart got there, or getting to be Bernard Levin's uncle. Coming from a line of monotonous Anglo-Saxons based on a thirty-mile radius of Nottingham I feel a lack, and I'm not ashamed to confess it.

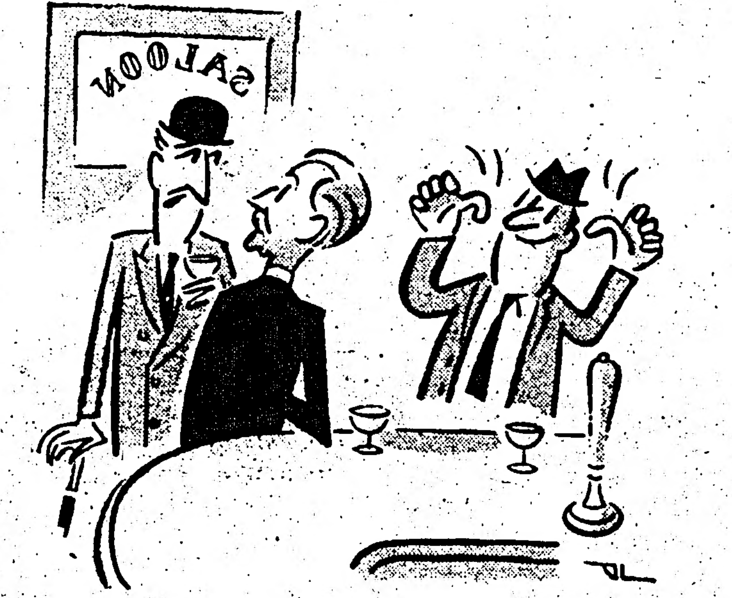
I should also confess that I was a late developer in the matter of Jew-fancying. My father was a man of prejudices, but they didn't extend to personal discriminations. He brought me up with strong feelings against glass-fronted bookcases and long-handled bags, but the people who had them could be Zoroastrians or Doukhobors for all he cared: that didn't come into it. If they liked ancient monuments, what's more, he'd excuse them even the bags and the bookcases, because he was a man who would go miles to see a funny tomb with an inscription nobody had ever been able to make anything of – and take me with him, if I wasn't smart with a prior engagement. I can only suppose – I'm still vague about these things – that the average synagogue is short on funny tombs, otherwise I should have been round a few dozen before I left home, and learnt that there are certain people who get pointed out by other people as ethnically distinctive.

As it was, I went out into the great world knowing nothing of these things. The first time a friend said to me, 'You know he's a Jew?' – when I told him I'd met an amusing chap in the pub who could dislocate his thumbs at will, or whatever it was that had taken my fancy – it struck me as an irrelevant remark. Just trying to keep the conversation going, I supposed. Might as well have said you know he's an encyclopaedia salesman, or grows his own tobacco. Awareness dawned slowly. Even years later, when I was in the Air Force with a man named Goldsmith, and he suddenly changed it to Glover, it didn't really register. Fairfax, that would have made sense, but what's Glover got? Goldsmith had style, anyway, and I wouldn't have parted with it.

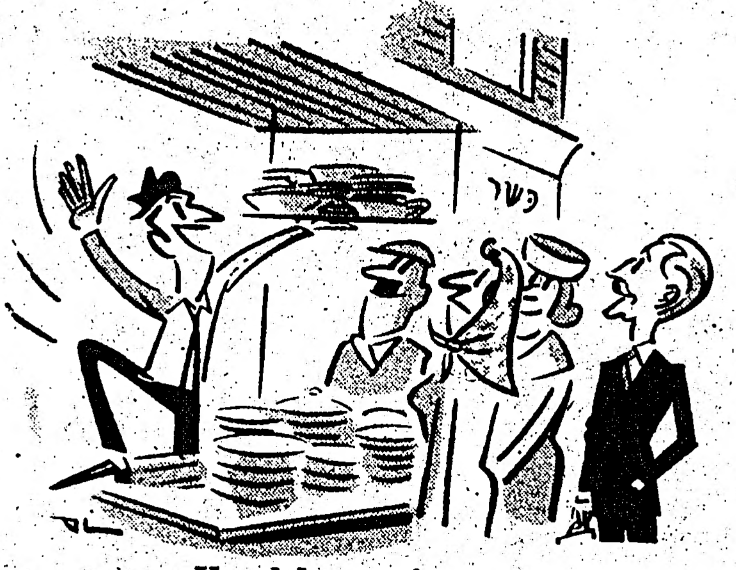
I suppose he had his reasons. I've often wondered how much money I should have to be willed, with one of those change-your-name provisos, before I said Right, fine, I'll switch to Sidebotham, when do I get the money. It isn't a thing, I'm sorry to say, I've had to face the practical challenge of yet.

What was Basil Rathbone christened, I wonder? I drag him in because he represents one of my favourite Jewish types – tall, dark, handsome, smart as a whip, the sort of chap any gentile golf club secretary wouldn't have a qualm about. Proud, too. What was that line he had in Galsworthy's 'Loyalties,' as De Levis, the man who was cad enough to mention that he'd had a lot of money pinched in a country house: 'My race was old when you were all savages.' Takes a bit of saying to a roomful of officers and gentlemen, I mean, what? Oh, yes, certainly one of my favourite types, Mr. De Levis. Or do I mean Mr. Rathbone? Stage and screen can be confusing.

Come to think of it, how many of my favourite types are only wigs and grease-paint, with shoulder-level gestures and speech dotted with 'already' in amusingly unexpected places? How many are actually around in real life? Anyway, that I meet? 'This was the Jew, that Shakespeare drew,' wrote Pope, after seeing Macklin's idea (of Shakespeare's idea) of Shylock. Perhaps it was. But how good was the drawing? What about Alec Guinness's film Fagin? Was it the Jew that Dickens drew? Probably yes, dammit. I doubt if there are any skull-capped moneylenders who walk with a stoop, my bank manager being a quiet ash-blond, and C. of E. sidesman, but with an eye for the pound of flesh all the same. Not having done a lot of business with the Mocattas and the Rothschilds I can't say, of course, what sort of headgear they wear in the office. This doesn't mean that I don't confidently put bankers well up my list of types. I think I see them on my train to London Bridge of a morning, and envy them their glittering laundry – none of your quick flick round the cuffs with a nailbrush and drip-dry over the bath – and a constitution that lets them smoke cigars at a courageously early time of day.



'You know he's a Jew?'



Knockdown price . . .

Or come with me down Petticoat Lane. Not that I've ever been down there, as far as I remember, but it's the Wolf Mankowitz, David Kossoff territory, *you* know. Not that they get down there much, either, I shouldn't be surprised, except for a bit of character study, but never mind: when I say performers I'm not thinking of your Issy Bonns and the like, whose performance ends with the performance; I'm thinking of the smart young wits and word-spinners whose performance ends with another thirty-piece dinner service gone off the stall at a ludicrously knockdown price that still makes a profit, by some miracle of financial dexterity, even with an extra gravy-boat and a set of steak-knives thrown in.

There are those who say, or at any rate feel, or at least try to tell themselves, that even if they've been done it was worth it for the entertainment. You certainly don't get the same fun out of the sales technique in an Oxford Street china and glass department, and the extra gravy-boats don't come all that thick and fast either. Yes, I must get down Petticoat Lane one of these Sundays, and check on these impressions. Either that or wait for a TV re-run of 'Make Me an Offer.' The image is in my mind clear enough. You just wonder, as with a lot of other images, exactly what put it there. Things seep in.

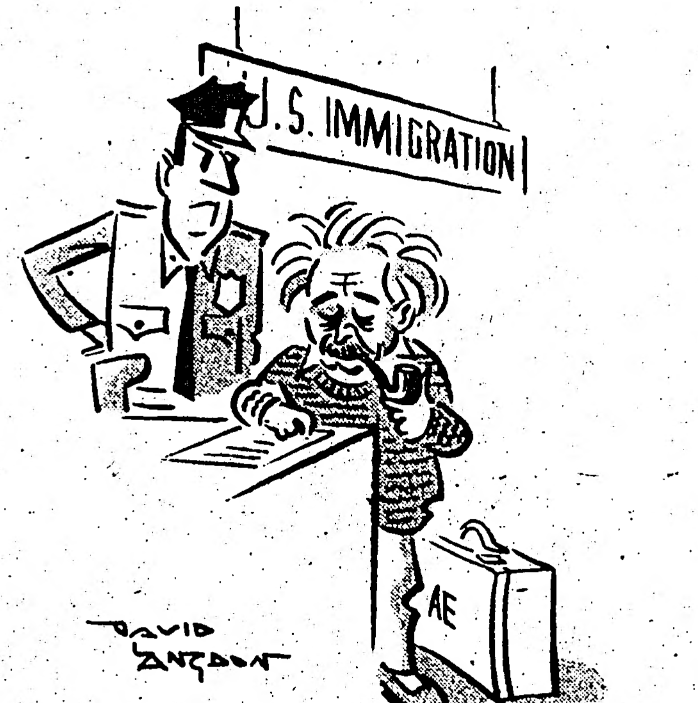
Take your Einsteins, now; or on a lesser plane, but still way above my mental subsistence level, your Solly Zuckermans. We gentile journalists never got thrown their way much, anyway not in my particular word-field, and it means that once again we have to work on the image. Confusing, too, with Jewish scientists. Conflict of racial characteristics. Your anti-semites talk of smart go-ahead Alberts and Sollys, with the eye on the main chance, buy cheap, sell dear, never miss a bargain or give a sucker an even break – where do they get off, taking up this absent-minded professor lark, surrounded by a mess of smoking retorts and litmus paper?

Where are the quick returns, trying to storm the best-seller market with books called *The Relativistic Theory of the Non-Symmetric Field*, or *The Social Life of Monkeys and Apes*? Baffling. But your man of science has to go in my selected gallery all the same. Even if you can't spot him by his profile or anything else. They say that Einstein, by the way, when confronted with a U.S. immigration form that asked for particulars under Race, looked at the dotted line for a minute and then wrote, 'Human.'

In short, looking over the whole range of my day-to-day Jewish contacts, the only one who regularly hits me with the substance rather than the shadow is the Jewish taxi-driver. I bless his name, whatever it is. And even if he's changed it I forgive him. I used to think I could recognise him by his ears, but that's just another of your identification fallacies. No, the thing about him is that he does your fifteen minute journey in ten, by sheer brilliant handling and courageous opportunism. He's the only man who rushes in where gentiles fear to tread. My heart warms to him, as he pulls out into the oncoming fast lane, which happens to be empty for six well-judged seconds, and rides the wind past forty vehicles to the traffic lights, where he somehow gets his nose in front of the car that thought it was first. I love him. Unless I'm in the other car. Oh, yes. Like the rest of the race, he's a good man to have on your side.

Have I overdone it, I wonder, in repeatedly asserting that the Jews and I don't meet? Or is it just that fewer of my friends, these days, when I tell them of some fresh, amusing encounter, think it their duty to say, 'You know he's a Jew?'

The latter, I like to think.



Race: human . . .

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Our words once
Today
Everyone's, no one's
There has been a war
They have served
Nouns, verbs and adjectives,
The adjectives they went first -
Here lies Peaceful
Over there Courageous with
Patriotic right alongside

And here, the maimed and bloodied bodies
Of a family
The Lovings -
Freedom-Loving,
Truth-Loving, and
Peace Loving

Concepts lie crippled and homeless
Feeling-crushed and paralyzed
In this mangling of language
Meaning dripped and spilled all over
Young ideas and old truths

Exploded together
Under heaps of shrapnel
Torn and ripped syllables
We found Sanity and Truth
Arm in arm,
Seems one tried to save the other -
Which we'll never know

Are there words that still live on this earth?

Are there plasmas of meaning under, above
Or on this ground?

Dear wordless peoples of the world
Widows of simile, orphans of mataphor
Choked by hyperbole,
How our hearts hurt for the handsome
Young wounded words
Dying and dead

In silence Lord
Dear Lord of Sound and Sense
With thickening dumbness Lord
We are bereaved.

Neil Schiller

Neil Schiller, who published two remarkable poems in "Poets of Canada 1969" (Rae-Hert, Ottawa), is in real life Rabbi Nota Schiller. A native-born American, one of the young generation of Orthodox Jewish intellectuals, Schiller had his works published before in American and Canadian literary magazines. He is presently an Executive Dean at Ner Israel Yeshiva College of Toronto.

The hills of Judea

Flecked with stubble
Shingled by rock
Crouched
In silent unison
Impassive
To the holiday
Of Prismatic hours
Massive range of backs
As it
Some untold weight
Held
These herds of hills
In check

When those
Bronzed and savage
Mounts of the south
Those sun-baked
Giants of the Negev,
When,
Thundering over
Trembling plains
They had courted
The lovely
Scented hills
Of Galilee

They, in their
Verdant days
Dotted with
White and waving
Daisies

Then the skies
Were bloodied
With the heavings
Of mountains
Being born

A subtler breed
Torn of the green and gold
A sturdier beauty
Rooted in peopled plateaus
Crowned by clouded skies

A bold
And domestic breed
Kneeling
And stretching
Sprawling flanks
Where men
Could climb

And reach
And climb

Carrying,
Lifting,
Those men
To a peculiar height
Thrusting
A shadow of light
Beyond the tenses,
The length and breadth
Of
Man

A faithful breed
A singular specie.

Which anger kicked those
flanks?
Which tempers stabbed
those groins?
Which
No more-no less
Than man
Too thrilled
At his long
And illuminated
Image

First danced
With heavy heathen
Shoes
On those
Taunt arched backs,
Who cracked
And broke
Those great
Bent backs
And left
A range
Of twisted spines

Chained and
Weighted
With
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AUTHOR OF "THE STREET" INTERVIEWED

CANADIAN JEWISH WRITER FACES THE ISSUES

Mordecai Richler about Quebec, Canada and our future

The Canadian Jewish News invited Mr. Mordecai Richler for an interview on the subject of Quebec. During this interview we discussed the future of the Province, especially the position of the Jewish community.

Present at the interview were: Mordecai Richler, the author; Arnold Ages, Professor of French at the University of Waterloo and literary editor of The Canadian Jewish News; M.J. Nurenberger, editor.

M.J.N.: Mr. Richler, you have established yourself as the most prominent Jewish writer not only in Canada, therefore I should like to ask you at the very outset, since there are many Jewish writers in Montreal, why have none of them become prominent in French literature? How is it, only writers in English have gained renown?

M.R.: The Jews are a minority group in Montreal. The original immigrants were Anglo-Saxon. The Jewish capital always has been New York; Jewish energies have been directed towards New York; there is no economic benefit in being French speaking. However, they have been brought up as English speaking. A large part of the Jews are bilingual, but the first language introduced was English.

Closed society

M.J.N.: We are confronted by a problem that all non-English groups in Montreal are facing in Quebec. In this transitional period, a situation is being created also by French Canadians to a certain degree. French Canadians were a closed society.

M.R.: Tensions are very real between Jews and French Canadians. There is a history of antisemitism. The Jewish community fears that if Quebec separates there will be economic difficulties in a short term. My fear would be of a rightwing government coming in. I feel there are legitimate causes for anxiety. I do not feel that René Levesque is antisemitic.

If I were French Canadian and twenty years old, living in Montreal, I would be a Separatist. I am neither a Separatist nor a French Canadian. I think it would be a regrettable thing for all of us if Quebec were separate, not a tragedy.

Group hatred

M.J.N.: Why should there be antisemitism in Quebec?

M.R.: A lot of problems go back to 1965. There is an economic crisis too, which is another reason for antisemitism.

M.J.N.: I believe that, as I have indicated before, in order for two communities to cooperate there must be some kind of contact. Both sides must be interested in each other.

M.R.: No doubt the two groups have much more in common emotionally. When the Jews came to Canada they were poor immigrants. One cannot approach a poor immigrant-group that easily.

M.J.N.: You were born in Montreal. I have a feeling, to this date there was a close French society and perhaps there *was* also Catholic antisemitism.

M.R.: It was also the antisemitism of a large working class. All French Canadians were poor and struggling and wanted to be rich and comfortable.

M.J.N.: In trying to understand why it happened, perhaps the Jewish immigrants who came to Montreal, i.e., Italian, German, etc., were not presented with the French factor in Montreal. They knew they were in Canada and were aware of that fact only.

Trudeau's test

M.R.: The French were the losers; they became the conquered people in Canada.

M.J.N.: Regarding the present day situation, I do not believe Jews should flee from any city, nor would they run away. From general observation, I do not think that French Canadians would gain anything from this.

M.R.: I agree. I do not think anyone would gain. We are largely a part of the United States. If Quebec separated we would become more vulnerable to the U.S. It would be a bad thing.

I am not young and French Canadian. They are Zionists.

M.J.N.: Say that 2,000 years ago my ancestors lived in Jerusalem and I feel I owe my allegiance to Israel. In comparison, the French Canadians have a motherland which is France.

M.R.: I hope they will not split. I have enormous faith in Trudeau. I feel he is very sympathetic and I think that both René Levesque and Trudeau both are moral figures and very sympathetic. I believe Trudeau's real test will be to see how he copes with the situation.

M.J.N.: I think, in the situation in Quebec today we did not come yet to the problem of the integration of the Jewish community. I believe that the error committed by the Jewish establishment is to identify with the Protestant ghetto.

Confrontation

M.R.: The French Canadians have a case that Jews – not now but over the years – were disdainful of them and had very little interest in their problems or concerns. The French Canadians were losers, therefore they do have a legitimate complaint against the Jewish community. Jews are dependents on pluralism in all countries except Israel. We are better off in a bicultural role rather than militant. tant.

A.A.: Mr. Nurenberger suggests that if the Jews had associated themselves with the French Canadians in the beginning there would be no tension. From history, let's say they would have associated. Would there then have been less tension?

M.R.: Twenty years ago there was much discrimination. Jews were not acceptable either culturally or in society. They were not too concerned about French Canadians. The Jews were restricted from the universities, etc.

They were not so secure.

M.J.N.: What will happen in the confrontation Trudeau versus Levesque? Do you believe that Trudeau's is the solution? Here is a man, a French Canadian, who wants to change things in many ways. Trudeau turns to French Canadians: in essence, why should you have a little Palestine?

M.R.: There is a self-regarding side. The French Canadians have not been persecuted all over the world. They created their own situation, comparing themselves to the Negro or Jew is not true. They have no legitimate complaint and push their complaints too far.

I am not sure I should agree with Ottawa's policy that claims Quebec is a province like others. It is not.

M.J.N.: How can we save the integrity of Canada? Establish the fact that there are two countries within one nation?

M.R.: Are there two countries: Ontario and Quebec tie more to New York. Canada is a country of convenience. Nothing binds us together. My heart would not be broken if Canada fell apart. My home still would be Montreal or Quebec.

M.J.N.: Because of the situation in which we have no control, we at The Canadian Jewish News have tried for many years to adjust ourselves as Jews to the new reality in Quebec. We will not decide Quebec's future.

I do not want to be involved in the political solution. But I believe that the serious problem in Quebec is the French schools. Unless the schools in Montreal are French-language schools, French will disappear and Montreal will have only memories of French. Therefore I should say that the Jews ought to realize that they must integrate themselves linguistically in the French community.

M.R.: I do agree that it should be bilingual in Montreal. The school system is bad. There should be a central system.

M.J.N.: As the situation remains at the moment, would it not be advisable for Jews to have Jewish schools not dependent on Protestants, where the language instruction should be French?

M.R.: It should not be bilingual in schools. This is unrealistic. I do feel, however, Jews living in Montreal should be bilingual.

A.A.: You said that McGill University has not had a prevalent role in the Province of Quebec.

M.R.: McGill has not been one of the greatest universities of the West. McGill has produced a number of outstanding scholars, McGill has been Anglophone. The answer is not to turn it into a French-speaking university. I do believe within the limit now that the whole university is a bit nationalistic.

A.A.: How is this different from the Nazi ghetto situation?

M.R.: This is a question of extremes.

M.J.N.: I do not believe that Jewish capital is running away from Quebec. I investigated a small town in Maine, and was told that 80 °/o of the people who made deposits at the bank at that particular time were French Canadians.

No terror

M.R.: I think there is a lack of new investment from English-speaking Americans and Europeans who are moving in. I think it is under value at the moment because of the tension. My home will always be Montreal.

M.J.N.: The Jews are not the only people terrified of change.

M.R.: There is no terror there. That would be a misrepresentation. The Jewish community is not that important there in the terms of drama. Feelings within the Jewish community are less feverish than with the English-speaking non-Jews.

M.J.N.: Therefore, even if we are not leaving Quebec, some antisemites will say the Jews are trying to leave and take their money. Thus the problem is an adjustment to the new situation. There must be a new, Quebec reality. We have to become integrated culturally to French Canadians

(continued on Page 21)

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INTERVIEW WITH RICHLER

CANADA'S FAMOUS NOVELIST AT THE CANADIAN JEWISH NEWS DURING INTERVIEW.- From left to right: Editor M.J. Nurenberger; author Mordecai Richler; Book Review columnist Arnold Ages.

(continued from Page 20)

as in any other country where we have lived. The Jewish community in Montreal should make that adjustment.

M.R.: I think Jewish people in Montreal should be more bilingual, which would help the matter a great deal.

M.J.N.: Do you think that the Jewish Establishment in Quebec, Montreal, the writers, etc., do not realize what is going on there?

We and Israel

M.R.: I do not know enough about it. I am not qualified to answer this. Among the most educated businessmen, dentists, etc., there is a desire to learn French and to mingle with the French-speaking community.

M.J.N.: Do you think it is necessary to guide the Jewish community in Montreal toward better understanding?

M.R.: There are so many different Jewish communities in Montreal. Nobody can speak for all of them. They are in different classes. There is no community code.

A.A.: Writer Norman Podhoretz said that the Jews are the only people in North America who have produced literature of their own. In Montreal you have writers like yourself, L. Cohen, etc., who produce American urban literature. Can you explain this?

M.R.: I could not explain it. I think there has been an explosion of Jewish American literature. When I was a student, everything came out of the South. The difference is that twenty years ago the Jewish American writers felt they had to conceal Jewishness in their work; they assumed Gentile family names when they were Jewish. Now Jewish experience has become part of the country and they can write with confidence.

A.A.: Do you have a favorite writer?

M.R.: I have no favorite writer. I like Philip Roth as a contemporary interest only. Saul Bellow has written two or three books which are really first rate. I always should want to read his next book.

M.J.N.: How do you feel about the Jewish intellectuals in the Soviet Union?

M.R.: Many intellectual writers have come from the Soviet Union. The history of antisemitism in Ukraine and Poland is so prevalent and, of course, I object. Dostoievsky, one of the greats, was an antisemite. The situation in Poland is more acute.

M.J.N.: As a Jew, how do you feel about Israel?

M.R.: I have been to Israel. Naturally I shall always come to Israel's defense. I do not want to see anything happen there. On the other hand, the Arabs have a case too in political and emotional terms. You automatically go to the defense of Israel when they are in trouble. There is a refugee-problem with Arabs. Arabs say Jews have thrust the European problem on them. Palestine also was originally the Arab's country. Jabotinsky was the first one to realize it. He was for recognizing the problem of population. The Arabs are nationalistic. Still, I do not live there so I cannot say that much.

M.J.N.: Are you sympathetic to Uri Avnery's approach to the problem in Israel?

M.R.: Some people think he is not totally honest. He does well for himself.

M.J.N.: Regarding Palestine as the Arab's home, this never was denied them. It was the aggression of Arabs.

Is there not a presence of conflict because of the competition of the United States and Russia? Egyptians are not Russians. Israel always recognized Arabs as citizens. The problem essentially is the Arab governments' trying to destroy Israel; they are helped by the Soviet Union. Isn't it true that most of the Jews living in Israel were born in the Middle East and Arabian countries?

M.R.: The control and communications are with Europe.

The grandfather

M.J.N.: Don't you think that there are many Arabs who feel the Jews in Israel and elsewhere are the best friends of Arabs and want to make peace and develop the Middle East? It is only the foreign intervention that creates tension.

M.R.: The Arabs have been living in misery and medieval conditions. The Jews have defeated them in battle and this Jewish achievement over such a short period of time is a tremendous blow to the Arabs. It points out the Arabs' lack of achievement.

M.J.N.: Can you tell us something of your Jewish background and interests?

M.R.: My ancestors are from Poland. My father is from Galicia, my mother from Lodz. I went to Talmud Torah when I was young. I once knew the Hebrew language but have since forgotten it. In "The Street" I mention my grandfather who was a Hasid. He was a rabbi and a tzadik. He lived near Lodz and worked on translations of the Zohar for twenty years.

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OPINIONS

WHAT IS JUDAISM

by Louis Jacobs

Sketches by Felix Fabian

IT ought to occasion no surprise that some men have held, and some still hold, that religion is possible without belief in God. In ancient times Theravadin Buddhism, which by any definition of the term religion deserves to be considered as such, was atheistic or, at least, taught that the God idea was irrelevant to its aim of overcoming human suffering.

In the early nineteenth century, Auguste Comte founded the religion of Positivism, the religion of humanity and the full harmony of life, with its Bible and sacraments and a religious calendar but with mankind in the place of God.

In our own day, Julian Huxley has propagated a " religion without revelation " in which man can express his sense of awe and wonder without invoking a personal God. Huxley writes:

> " For my own part, the sense of spiritual relief which comes from rejecting the hypothesis of God as a supernatural being is enormous. I see no other way of bridging the gap between the religious and the scientific approach to reality. But if this rejection is once accomplished the abyss has disappeared in the twinkling of an eye, and yet all the vital realities of both sides are preserved."

If religion in general can be advocated without belief in God, it is not so strange that a religion like Judaism, with its strong emphasis on action rather than on theological speculation, can be adhered to quite sincerely by people whose faith in God is either very weak or totally non-existent.

At the beginning of the century, Achad Haam sang the praises of the Jewish ethic and way of life as completely justifying themselves without recourse to any belief in the supernatural.

His most distinguished disciple, Dr Mordecai Kaplan, would repudiate vehemently the accusation that he does not believe in God, but the God around which all of Kaplan's meditation revolves is a God conceived of in entirely functional terms. What matters for Kaplan is the way in which the God concept " makes for salvation," its power to enrich and ennoble human life.

In our day, the horrors of the Holocaust have moved some Jewish thinkers to deny the reality of God while affirming, none the less, Jewish values as especially significant in an age which needs desperately balance, stability and the means of dealing adequately with life's problems.

Richard Rubenstein is, nowadays, prominent among Jewish teachers who speak in glowing terms of the value of the life of the Torah while believing, in Rubenstein's words, that " in the final analysis, omnipotent Nothingness is Lord of all creation."

To say that one can understand how Judaism has an appeal even without God is not at all the same thing, however, as to accept this kind of approach as a valid interpretation of the Jewish faith. To put it bluntly, such a Judaism is a theological monstrosity and its advocates display more than a modicum of theological naïveté.

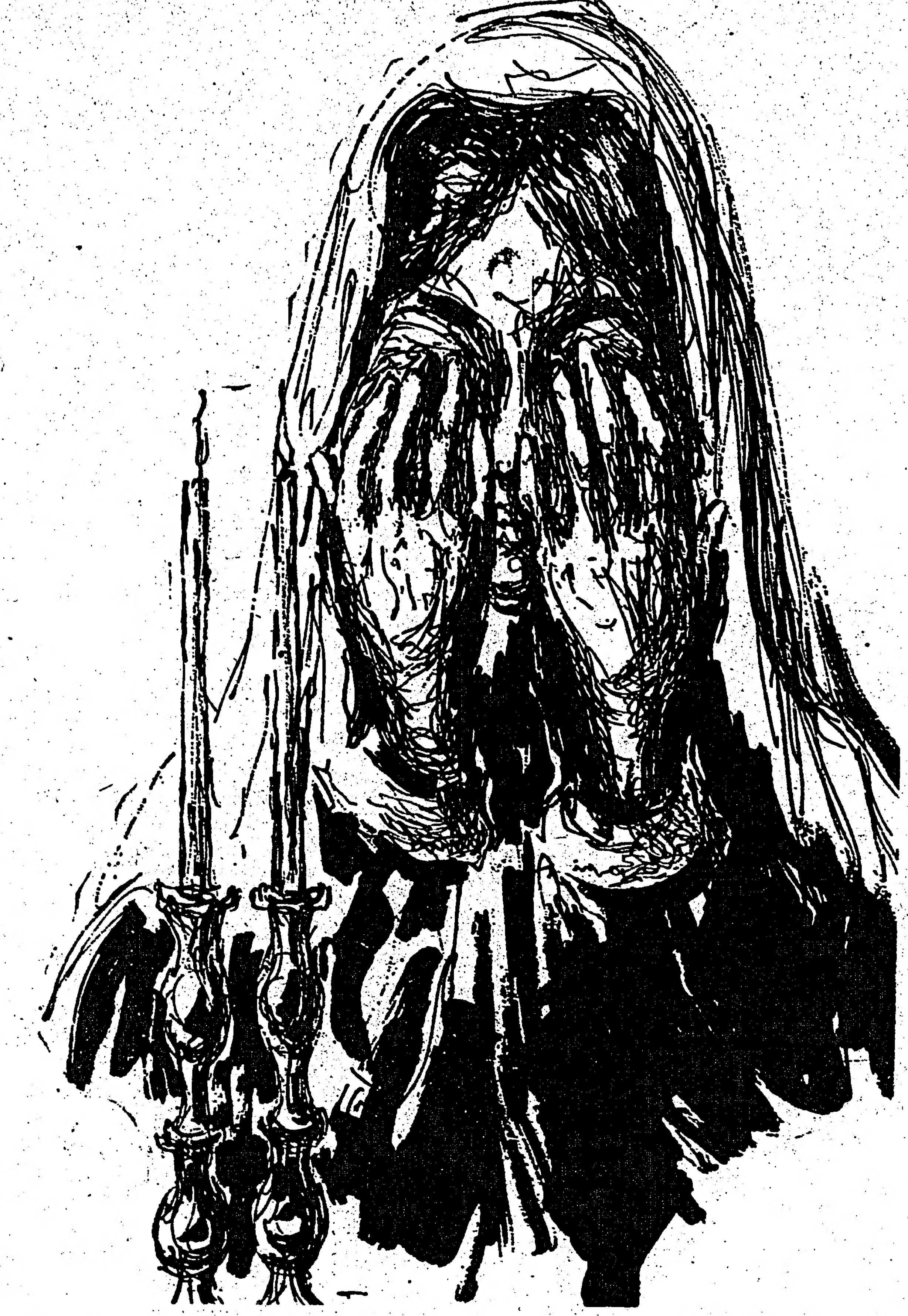
From Biblical times onwards, for all the variety of ways in which the faith was expressed, belief in God was its vital heart. Chesterton correctly observed that God is not the chief character in the Bible: He is the only character.

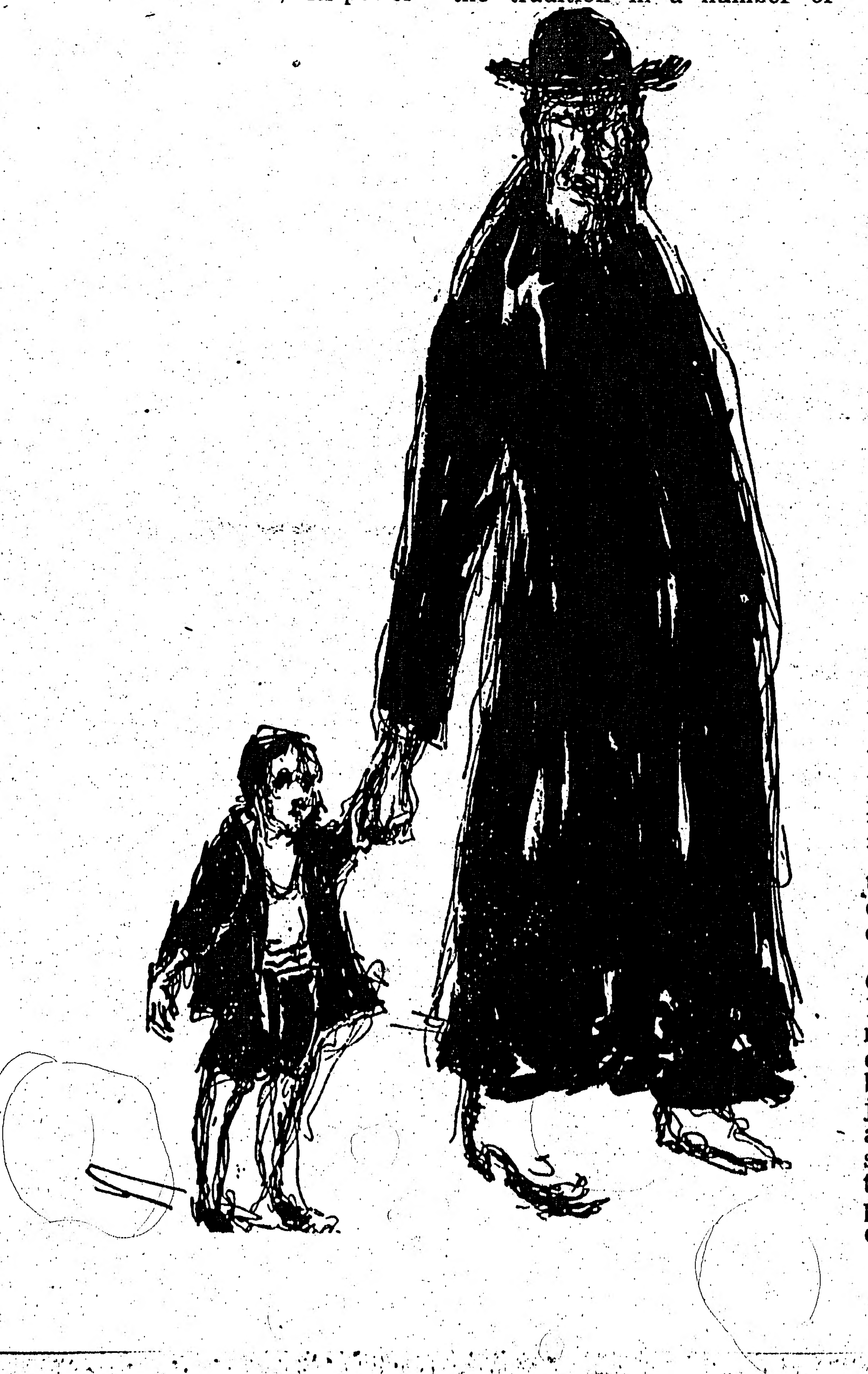
God was more real to the Biblical authors than the members of their own family, than the very air they breathed. His glory filled the universe. Sun, moon and stars did His bidding, His voice was heard in the storm and in the promptings of the human conscience. Before Him all the inhabitants of earth were as naught and the gods of the nations an illusion.

Jewish teachers throughout the ages, and, for that matter, ordinary Jews in their homes and synagogues, never questioned, even in times of bitterest anguish, that God is real.

The refined concept of a Saadia and Maimonides differed profoundly from that of the unsophisticated believer and both differed from that of the dynamic God-head as taught by the Cabalists. But this was constant, even for those who stressed the utter incomprehensibility of God, that He *is*.

Classical Reform in the last century departed radically from the tradition in a number of areas but never faltered in reciting the Shema.





And what sense can one make of Jewish institutions when that which gives them their spiritual power has been banished? What, except banality, remains of the sublime concept of the *mitzva* (" command ") when the whole idea of One who commands has been surrendered? Prayer without God is at best the calling of attention to certain values which are somehow " there."

The Sabbath becomes an exercise in celebrating human creativity and in the periodic refreshment needed if it is to be engaged in successfully, worthy ideals to be sure but quite other than the glorious affirmation week by week that this marvellous world did not just happen but was brought into being by a benevolent Creator.

Yom Kippur becomes a salutary reminder of man's weakness and frailty, again very worthy but without all the grandeur of man's struggle against sinfulness aided by the Giver of life who wants man to share in His goodness and holiness.

The synagogue itself looses all its numinous quality. Instead of a place in which man meets his Maker, it becomes either an instrument of Jewish survival or a facility for social intercourse, a club rather than a sanctuary.

With God, the tragic dimensions of life are real. Some of the greatest religious souls have cried out to God against life's injustices, seeing the complaint itself as God inspired.

Without God, in a world where chance rules all, the tragic is reduced to the pathetic, men crying out in pain and huddling together for comfort but knowing only too well in their heart of hearts that nothing can be done and that there is no one to listen.

Dark the world is, even with God. Without Him dark and light both loose their ultimate meaning. The Holocaust has, indeed, burned itself deep into our being. Anyone who tries to justify it or even to explain it is a heartless clod. But the awesome fact remains that many of the brave men and women who perished went into the jaws of death singing: " I believe with perfect faith."

But what of intellectual integrity? Can a modern man believe in God? No serious-minded Theist would urge men to believe that which they know to be false. No one can really believe the impossible and we are, too much aware of the " opium for the people " cry even to try.

But what is there in modern thought at its best which makes it dishonest to believe in God? What new knowledge has accrued to make faith in God untenable?

Of course, the Theistic faiths have received a battering, of course there are problems—the controversies over the Bible and revelation, the Marxist and Freudian critique, the meaning of religious language — but Theists have learned to grapple with these problems. Certain ideas have had to go but this is seen by conscientious Theists not as a reduction of faith but as its enlargement and evidence of its vitality.

If revelation has to be understood differently from the way it was understood in the Middle Ages, this hardly means that we must conclude that there is no One to reveal Himself. If we are today more conscious of the irrational forces at work within man, this does not mean that reason itself is spurious, else this theory itself commits suicide.

And if men have been guilty of talking nonsense when speaking of God what can be more absurd than the spectacle of men using the forms and language of worship if there is no Object of worship?

The death of God is a myth in more senses than one and it would be the greatest pity if Jews allowed themselves to be influenced by its frequent assertion. It is hard to believe that the crowded synagogues all over the world of Rosh Hashana and Yom Kippur betoken no more than vague attachment to the past.

Judaism has only survived because it is based on faith in God. It does not deserve to survive if it gives up this faith. Surely the majority of its adherents know this to be true and repeat now as always: " But the Lord God is the true God. He is the living God, and the everlasting King " (Jeremiah 10: 10).

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Sidney Fisher, vice president of Radio Engineering -- which has established similar connections with several government agencies dealing with defense of their respective countries including the Pentagon -- just has returned from Jerusalem. He participated in the now well publicized International Economic Conference which took place in the Holy City at the initiative of the Government of Israel. He is full of praise for Israel's efficiency both in business administration and in exploiting all resources for publicizing the economy of the country and for its much needed defense establishments.

In an interview with the reporter of The Canadian Jewish News, Fisher refused to name countries and governments much more important in size, population and finances that cannot compare in its organization and methods of operation with tiny Israel. Fisher, who converses frequently with top officials of great nations in charge of their armies, says about the Israelis:

"Somehow when I, a non-Jew, an Anglo Saxon, negotiate with officers of the Israeli Army, I cannot help but wonder whether the Israelis are really the same people whom I know as Jews here in Canada or elsewhere in North America."

The administration officers are extremely competent, adroit; they grasp a problem immediately, they act immediately, they keep their word. I cannot say the same about representatives of other governments with whom we do business, Fisher says. He also has found in Israel a Jew who, for the first time, does not remember that he is a Jew, that he is different. Perhaps it is because there Jews have ceased to be a minority and are free of all complexes of members of a minority group, ethnic, religious or racial. However, no matter what the facts, one now notes in the Holy Land a remarkable renaissance of an ancient people which has succeeded in reviving its history while being part of the twentieth century in every respect. It is a land, Mr. Fisher continues, where one senses a passion for equality and justice, rare in today's world.

For example, speaking of the Arabs, Mr. Fisher was impressed by the fact that Israelis do not hate them; they consider the confrontation with some Arab regimes as a task imposed upon them by circumstances. While they are preparing, as they must, for any situation, they never become involved emotionally to the point of chauvinism or xenophobia. This is the reason for Israel's success in the military field. Israelis do not believe in war; they gear themselves for defense though their ultimate hope, from the enlisted men to the general, is one of peace with

(continued on Page 24)

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FISHER OF MONTREAL

(continued from Page 23)

their neighbors. They never speak of their enemies.

Mr. Fisher mentioned, in the interview, a European army which is known traditionally for its military genius. In his dealings he found the army lacking qualities of the Israeli soldier, for there is too much red tape and too little immediate orientation without facing problems noticeable in Israel.

Concerning the same Moslems, in our countries which Fisher has come to know professionally he believes any investment in their military efforts is a waste of time and energy. He is moreover sympathetic to those in Israel who would be more intransigient under certain circumstances.

Mr. Fisher is extremely proud of the fact that prior to the Six Day War his firm was able to cooperate with the Israelis in certain electronic instalments. He hopes his initiative was a help to Israel. At this moment the Israelis have established their own industries in this field and the Fisher firm has been active in guiding some of these enterprises.

During his visit to Israel, Mr. Fisher also became acquainted with other nonmilitary Israeli industries. There too he noted the tremendous progress in this tiny nation.

Whatever the Israelis may have effectuated in the field of industrial commerce and agriculture, to Fisher the paramount achievement of Israel is that in the field of group relations one beholds in the new Jew born there, a Jew who has ceased, in a dialogue with a non-Jew, to remember at all times: I am a Jew, you are not a Jew, can we live together?

This is Israel, the new nation, according to Fisher, established forever on the banks of the Jordan and on the shores of the Mediterranean because of the humanity, idealism and sense of history which characterizes the people.

(continued on Page 25)

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The Fishers are descendants of a Yorkshireman who could not get along with New York businessmen. Born in 1908 in Edmonton, they studied engineering at the University of Alberta. Both completed their studies at the University of Toronto in 1930, having finished first and second in their class.

First the brothers became known for the production of electronic and radio equipment for the Mosquito and Lancaster Bombers.

One of the military leaders most impressed by Sidney Fisher was General Eisenhower, then Supreme Commander of the Allied Forces in Europe. Eisenhower is supposed to have told his chief Signal Officer:

"See Sidney Fisher, a Canadian with some interesting ideas. Give him an order."

Since then Fisher has been selling equipment to major NATO headquarters throughout Europe.

Some of the ideas suggested to Eisenhower and discussed with the Israelis still are classified information and cannot be revealed.

Fisher is the man who considers Israel's military establishment tops. No organization, but no organization, he says, can beat the Israelis in the field of defense.

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THREE ACTRESSES

(left) Thelma Ruby (below) Janet Suzman (below right) Maxine Audley

by David Nathan

For the most part, actresses tend not to be pious and Jewish actresses are no exception. Friday night you pray that the house is full and Saturday means two performances instead of one.

All the same, in Orthodox and non-Orthodox households alike, 'My daughter, the actress,' vies with 'My son, the doctor' as a source of family pride.

Maxine Audley, Thelma Ruby and Janet Suzman are three distinguished actresses whose backgrounds seem to have played only a small part in the creation and quality of their careers. It is there, nevertheless, pervasive and elusive; never obvious, never absent.

None of them is identified with Jewish roles.

To see Miss Audley, brilliant and brittle in Coward, devouring and haunted as Lady Macbeth, is to get no hint of the prosperous German merchants and poor Riga refugees from whom she springs.

Where, in Janet Suzman, as she triumphantly conquers one leading role after another with the Royal Shakespeare Company, is the daughter of the prosperous Johannesburg cigar merchant?

And when Thelma Ruby belts out a song in revue or is a memorable pantomime princess (of Morocco, no less) is there a trace of grandpa, the saintly Dublin *Litvak* renowned for his Talmudic scholarship?

They do not know the answers themselves; perhaps they never even ask the questions.

'How does anybody know they are a Jew unless they are told?' asked Maxine Audley.

'My parents told me; it is one of the things I have always known but I don't remember asking any specific questions about what it meant. We were not an Orthodox family but the fact that we were Jews was talked about and I just accepted it.'

Her father's parents came from Frankfurt, where they had been prosperous merchants.

'My grandfather and grandmother on that side were mad about the theatre and music and were extremely talented. Grandfather was so passionate about the theatre that he gave up his business when he was about 45 and became a director of the Lyceum while Irving was there and Beerbohm Tree's business manager. I never knew him but apparently he was a great wit and entertainer and wrote for *Punch*.'

Mama's side was different but equally talented. They had come from Riga to Ramsgate and then on to the East End where Grandma scrubbed floors. But mother was a prodigy, 'the Julie Andrews of her day.'

'Somebody heard her voice,' said Miss Audley, 'and took her to see Lady Melchett who was a patron of music. She sent her to Prague just before the First World War to study under Emmy Destin.

'Later she sang Mozart under Bruno Walter and Beecham and was in Nigel Playfair's classic production of *The Beggar's Opera* at the Lyric, Hammersmith, in 1920.'

Her name was Katharine Arkand, changed to Arkandy for some obscure reason of contemporary glamour and she met Miss Audley's father, Henry Julius Hecht, at a musical evening given by Lady Melchett. She sang and the gallant young Hecht accompanied her.

'Mother gave up the stage when I was four and my father died,' recalled Miss Audley. 'I went to boarding school when I was eight and my mother, rather than make me different from the others, said that I could go to church though I didn't have to believe any of it. It was a mistake. I have not done that with my own daughter.

'I think I had one outburst at my mother in my teens about my lack of religious upbringing. I must have been feeling particularly sorry for myself. I don't think I would have been religious in any faith.'

Miss Audley's daughter, Deborah, is 14 and goes to the French Lycée 'where there is every nationality and every religion and no religious instruction.'

'The only snag is that they don't read the Bible. That is a great pity as literature is full of allusions to Bible stories and if you don't know them there is a great deal you cannot understand. So I gave her Bible stories from a very early age and tried to explain to her what being Jewish meant as far as we were concerned.'

'Sometimes,' said Miss Audley, 'it is fashionable to be Jewish, other times it is not. When I started in the theatre, being Jewish was unfashionable though it never affected me personally either way. If somebody, usually unwittingly, made an antisemitic remark in my presence, I would protest very strongly.'

She changed her name by the simple process of calling herself after the street where she lived.

Two out of her three husbands were Jews which, mathematically at least, should prove something. All three marriages were dissolved.

'There is such a thing as a racial memory,' Miss Audley said, 'and I am sure that there is something in me that responds to another Jew – all other things being equal, of course.'

Janet Suzman was born in 1940 in what she calls her 'benighted motherland,' South Africa, daughter of a prosperous Johannesburg cigar merchant, a man she describes affectionately as a sporadic synagogue-goer and a totally unsporadic Jew. 'I mean,' she said, 'that he is totally Jewish. You could see Yom Kippur coming three days off because of the wall of Hebraic gloom that descended on him.

'He used to want us to go to the synagogue but never insisted on it. We went sometimes and it was quite enjoyable. Mama doesn't go at all, simply because she has no feeling about doctrinaire religion.

'We were never an Orthodox household but we had things like Pesach. It's really the sense of continuity in Jewish families which is the most important thing that gets passed on – the idea that once or twice a year you irrevocably get together – the whole blooming lot of you – and that something is passed into your blood even if you are not unaware of it.

'I've come across little antisemitism. It happened just once at school. Somebody called me a bloody Jew and I was so shocked that I lost my temper. I said: "I have never heard such an ignorant remark from anybody in my whole life".'

'You call that losing your temper?'

'It was the tone of voice that did it. Anyway, it never happened again.'

She has not only played in *The Merchant of Venice*, she played Shylock himself when she was 15.

'At that age,' she said, 'I saw him as a terribly irascible bad-tempered old man. It is all right simply because of the speech, "Hath not a Jew eyes?" One's attitude would be rather different without it. But it makes him human. Shakespeare could not write about anybody without making them human. I played Portia once, too, and I got a few letters asking me how I could do such a thing. But then, one gets letters just about everything.

'The role didn't bother me because though it is not overly-humanitarian, Portia's view of justice is obviously the right one and because of the great abstractions about justice and revenge the part is tenable. I don't think it is the actor's job to pass judgement on the politics, ethics or morals of a play.'

All the same, there were qualifications. 'Obviously,' said Miss Suzman, 'if one finds a part offensive for certain reasons, one is entitled to object and, indeed, people do turn down parts because they don't like them. I suppose it's got to be left to one's intelligence. If one read a part which presented a Jew in a totally unfavourable light for no apparent reason, or a German war criminal in a totally favourable light, one would reject it on rational grounds. But a bit of blood comes into it too, I suppose; there's a slight bias.

'I did refuse to do *The Investigation* (Peter Weiss's documentary account of the Auschwitz trial given as a late-night reading by the Royal Shakespeare Company). In the first place I was too tired and secondly, because it was reportage, I found it emotionally overtaxing. I just did not think I could sit up there every night and spew all that stuff out.'

For a short time Miss Suzman acted under a different name.

'I was very wet behind the ears when I left drama school,' she said, 'and my agent told me, "You can't have a name like that; it's foreign." I remember sitting in my flat and desperately trying to find a name. I found myself saying things like Janet Lamp and Janet Mantelpiece. Eventually, I put six names into a hat and drew out Janet Manners which at least started with the last syllable of my real name.

'After three months, I suddenly woke up one morning and thought, "What the hell am I doing? I'm not me. It's blooming nonsense."

'I sent a telegram to Peter Hall (then Artistic Director of the Royal Shakespeare Company) which said, *This is absolutely ridiculous change the programme back to Janet Suzman.* I got a return telegram from Peter saying, *Glad you have come back to reality.*

'It was absurd that in this day and age one cannot be oneself. You are not going to make it because of your name. It's what you can do that counts; not what you are called.'

She is unmarried.

'Being Jewish would not play any part in any decision about getting married,' she said. 'But then, my position is easier than a man's because my children would be Jewish. I wouldn't mind them being totally undenominational but I would object to them being brought up as, say, Catholics. There's prejudice for you! The thing is, I don't really approve of anything rigid and doctrinaire.'

Thelma Ruby is the daughter of Louis Ely Wigoder, a pillar of the Leeds community, a magistrate, a Rotarian, a Masonic leader and a dentist until he recently retired to a bungalow in Ashkelon, Israel.

Thelma Ruby's last major role was Fraulein Schneider in the musical, *Cabaret*. The part, which she took over from Lila Kedrova, required her to turn down the Jew she is about to marry because of her fear at the emergence of the Nazis.

'A lot of people asked me how I felt about playing the part,' said Miss Ruby. 'The fact is that I felt a great deal of sympathy for her. This was a middle-aged woman who was tired and wanted some peace. At that age you don't voluntarily become a refugee or face a concentration camp. She just wanted to be left alone without interference from politics. I can understand how a woman in her position would feel. The thing I had to watch was not to make her look Jewish. That would have confused the audience.'

Fraulein Schneider was one of the few serious parts Thelma Ruby has been offered. Mostly, it has been revue, musicals and pantomime. 'I'm known as a comedienne,' she said, 'but it's a shame to have a label.'

When she first came into the theatre, 'I didn't like to mention that I was Jewish. I was frightened of antisemitism. I don't know whether it was growing up or the advent of Israel that made me feel more proud of it.

'I feel I am a part, not of a Jewish community which I feel is too cut off, but of the Jewish scene. It is a family feeling. When I go on tour there is rarely a town where someone doesn't ring up and invite me to dinner.'

She has recently visited Israel, where her brother, Geoffrey, is head of external services for Israeli Radio, teaches at University and has edited an encyclopedia.

'The great thing about Israel,' said Miss Ruby, 'is that you can be positively Jewish there without being religious.'

Miss Ruby's father was carried to Dublin from Lithuania when he was three months old. His father was a Talmudic scholar and writer.

'Grandfather,' said Miss Ruby, 'had a large family and was apparently hopeless at providing for them because he was always studying. Eventually, he opened a wallpaper and picture-framing business in Dublin, and my mother's first sight of her future father-in-law was of this saintly old man with a long white beard sitting poring over the Talmud completely surrounded by pictures of the Crucifixion and the Virgin Mary awaiting framing.'

Mother was called Paula Ruby Lobelsky and the family had lived in Leeds for a couple of generations.

'My mother's family were far more English,' said Miss Ruby, 'and they were the ones with the artistic and theatrical streak.'

Her grandmother died only recently at the age of 90.

'She painted, played the piano and was a keen theatre fan,' said Miss Ruby. 'She was delighted when my mother blossomed forth as a singer. Grandma took her on the music halls as Dainty Little Paula Ruby and went with her everywhere. She would not let her talk to anyone else in the company but used to stand in the wings with a shawl. As soon as mother had finished her act she wrapped the shawl around her and bustled her off.'

Miss Ruby has had only two roles in which she played a specifically Jewish character.

'I was very religious when I was young,' she said, 'but I don't keep up the religious side any more. All the same, I'm part of it, however little I may keep the Jewish life.'

Actresses, for the most part, tend not to be pious and these three are no exception. But Jewish, they are. ■

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Israeli Satire

THE LONGEST NIGHT

by Ephraim Kishon

"Every miracle lasts a week," it says in the Book of Genesis, and rightly so. Take television: the first few weeks we were absolutely mad about it and didn't leave it for nights on end. Today? It's true we still sit in front of it for nights on end, but mad? Ridiculous, we've completely gotten over it. The trouble is that our house stands on top of a hill, which makes for rather good reception. If Cyprus, say, has one of its better days, it's quite intoxicating. The real victim of this technical success if our middle son, Amir, who sticks to the set through thick and thin. It's a rather sickly phenomenon: sometimes this hypnotized child may sit facing the screen for an hour, his eyes fixed in a dead stare on a still plate reading "Israeli Television Broadcasts". If one calls this to his notice he emits a grunt without taking his eyes off the screen:

"Pshsssst!"

Naturally it isn't very healthy for a tot of five to be sprawling in front of the set day after day till midnight because next morning he's going to go to kindergarten on all fours. Especially since Cyprus started their instructional series "Angel's Adventures," and our son is being instructed night by night on how to commit murder without really trying. Then his bedroom has to be floodlit, he's scared of getting into bed, and even so he can't fall asleep, just lies there wideeyed waiting for the killers that they should come already.

"That's enough," thus my little one one evening. "Eight o'clock, Amir's going to bed!"

It seems that rather than a fact this was but the desire of a mother's heart.

The little one: "I want to see television! Te-he-le-veee-sion!"

"You'll be dead beat," says his mother. "Go to sleep, Amir, it's so late as it is."

"And you? For you it isn't too late?"

"We're grownups."

"So go and work!"

He knows Russian too, a few choice expressions.

"You can," thus the harrowed child, "And I can't? Why-hy?"

"Maybe you're right, my son," I replied with the diplomatic instinct of a habitual father, "Let's go to bed too . . ."

And with that we switched the set off, gave a big demonstrative yawn, and went and pyjamad ourselves. The trouble was that right then Cairo was giving "We Love Bessie". We planted a kiss on the forehead of Amir, drowsy in his bed like a little angel, and went -- albeit on tiptoe -- straight back to the living room, softly switched on the set, and in a few seconds the screen darkened with the familiar figure of our son Amir, standing behind our back like a fury:

"Aha!" yelled our middle son, "I'm supposed to sleep and they can have a good time! Liars!"

"Daddy never lies!" his mother chided him, "We were checking the set for something and now we're all going to bed. Good night."

And then we all went to bed and fell asleep on the spot.

"Ephraim," whispered the woman all asleep, "I think we can go back to the living room soon now . . ."

"Shsh! He's coming! . . ." I began snoring and the little woman breathed in and out. Amir calmed down and went back to bed. We waited another few minutes in case of a double-check, then crawled carefully back to the set.

"Keep the sound off!" hissed the woman.

A bright suggestion. The picture's the thing, after all, and the words can be guessed at with a bit of effort at lip-reading. But in that case the picture's got to be sharp, right? The woman turned the light-dial as far as it would go. That is, it grew dark at once, as she had turned on the sound, which burst from the set with deafening volume . . .

It would be hard to describe the expression on Amir's face in colloquial English.

"You sneaks!" he threw himself on the floor, "Sneaks all of 'em! Why? Why-hy-hy?"

Just for punishment he sat with us all through "We Love Bessie" and watched, sobbing, the "Rubber Men" with Humphrey Bogart, from Amman, as well. Next day he dragged himself to kindergarten with his eyes shut and fell asleep in the middle of "Hava Nagilah."

"That's done it!" thus my wife. "We shall sell the set!"

"Okay, go ahead."

So nithing doing, we didn't sell the sect or anything. It's not the kids who are going to decide what's going to be done around this place. However, on that long night we switched the set off at 8:15 sharp and went in a body to brush our teeth, each of us watching the other out of a corner of his eye, then dropped into bed firm as rocks. It's true that I placed a tiny alarm clock, set to go off at 9:30 under my pillow, since we wanted to pass the double-check convincingly asleep. It went off quite well. The muffled whir of the clock woke us at the appointed hour and we stole back in the darkness towards the silver screen. Which is when the woman hit her head against something.

"Great heavens," she breathed, "He's shut us in!"

I tried opening the door on the inside and heard a creaking sound on the outside. Indeed, our middle-most son had put a chair in front of our door to serve as an alarm signal in case of treachery.

(continued on Page 28)

CANADIAN AT ISRAEL'S BORDERS.- A helping hand for former Torontonian Lord Thomson, the newspaper publisher, during a visit this year to the Golan Heights.

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DIVISION OF
Crawford Allied Industries Limited
BOX 280 MAPLE. ONT.

New Year Greetings to all my Relatives,
Customers & Friends
TENEBAUM'S KOSHER POULTRY
182 Brunswick Ave., Toronto - 922-2183

EPHRAIM KISHON

(continued from Page 27)

He's gifted, our child, no doubt he's gifted. He just isn't normal. And Cyprus was running Nelson Eddy and Jeanette Macdonald already, oi.

"Wait," I rapped out, "I'll get in through the balcony!"

I tore through the window, jumped into the garden, clambered catlike over the living room balcony, stuck my hand through the wire netting, opened the door, moved the alarm chair and set the woman free. All this didn't take more than 20 minutes. We switched on the set, without the sound naturally. Amir's region was quiet, too quiet even. On the screen Nelson and Jeanette were singing an impressive visual duet. The tension was indescribable.

"Hey," I suddenly whispered to the little one, "Something's gone . . ."

"Ephraim! . . ."

The woman leaped at the set and turned it off with a flick of her wrist. I dropped flat behind the couch. The silhouette of Amir, armed with a long stick, was outlined in the corridor on its way to the closed door of our bedroom. We froze. Amir examined the chair, climbed up on it and sniffed around like an animal. "We're selling," I said to myself, "We're selling the set tomorrow."

"Hallo," came Amir's voice from our bedroom dor. "You asleep there?"

He repeated this question a few times, and when no reply came from within he opened the door . . .

I put the light on in the living room. Yes, that was the end.

"Ha-ha, Amirkele," I called jestingly towards my son, "We fixed you, eh?"

Why go into details? I didn't mind the blows, but I guess the neighbors heard it all. Amir in an atrocious mood took his bedclothes and moved into the living room and pitched his tent in front of the television. In a way we could see his point. His faith has been shaken apparently. Also, ever since the incident he only calls us cheats, and he stays by the set till dawn. The first night I still got up a few times to make a countercheck and see whether he wasn't listening to television without us, but after that we sank into blessed sleep and let him be. And since then Amir spends his summer nights alone before the burning screen and his heart is lost to Cyprus forever. And what's wrong with that, actually? Kids breaking into villas and tormenting cats is better? If the boy wants to see television let him see television, gezunterheit. We're selling the wretched thing anyway tomorrow, in a few days, some time -- we'll sell it. And buy a new one.

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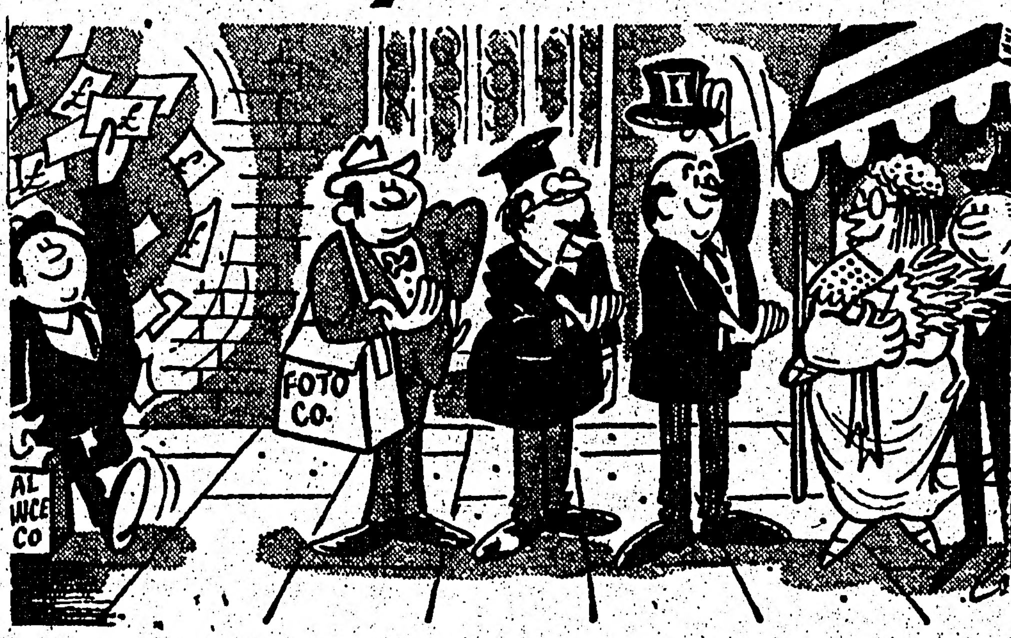

. . . a husband!

by Judy Carr

I think we should bring back dowries. It does no harm at all for a couple to start off with an extra bit of cash in hand. It may even make the marriage happier.

Maybe that was the secret of the more stable marriages of past times. The wife behaved better towards the man she had paid for; and the husband thought that much more carefully before ill-treating valuable property.

In those days parents gave the dowries, but in these times of independence this would not do at all. What I suggest is a marriage assurance society where girls could take out policies and pay in towards the time they got married.

You think I'm joking? After all, we insure for death and disease and fire and accident -- why not put our money into something much more pleasant, like marriage?

I'm not an expert in finance, but I do have a few ideas for running the company, and maybe an enterprising businessman will take them up and adapt them. If he is a bachelor, will he kindly get in touch . . .

As some girls are junior typists and others high-class professionals, payment should be on a sliding scale according to salary. It should be deducted at source from the wage packet, so that there would be no nonsense about going without lunches and no muddling it with the rent money.

According to the payments, money should be paid out to the clients on marriage.

These benefits could be in the form of a lump sum to use for a house and car or

(continued on Page 30)

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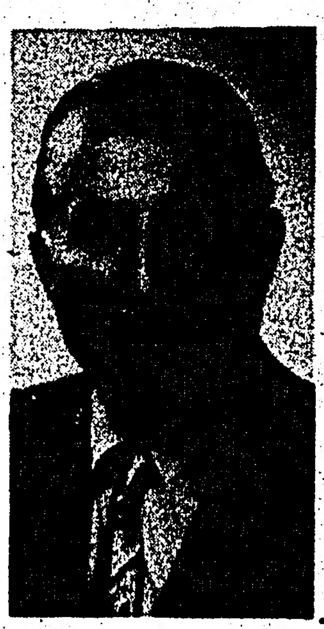

Morris Hauer

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May an ever increasing number of us learn to serve our unfortunate, the sick and the indigent, -- whether it be the help of charity, of sympathy, or of understanding.

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2880 Lakeshore Blvd. West, Toronto - 259-9258

INSURE YOURSELF A HUSBAND

(continued from Page 29)

large wedding, or whatever the couple thought necessary. Alternatively the bride might choose to leave the money deposited with the firm and draw a monthly percentage to use for domestic help while she went out to work. Or it could be used to make the home more comfortable and the marriage more lasting. The choice should be the girl's -- and the money should belong to her by right. After all, she worked for it.

However, all kinds of problems arise. What if a girl gets engaged and then it doesn't work out? I suggest a non-return bonus on the announcement of a serious engagement, with the idea of making the union more hopeful and durable. A broken engagement could be the occasion for some kind of a scrip bonus.

Then there is the problem of divorce. Blackmail might ensue if there were no clear-cut rules laid down by the company. My suggestion is that what remained of the dowry money should go towards a new establishment for the wife. Or else the insurance money could simply be reinvested towards a new husband -- if she had not had enough already.

This scheme should have many advantages. It should do away with the image of the spinster secretary-school-marm. Also, independent women would appear much more attractive in the eyes of men. It would do away with that old sneer -- "Oh, she's out to grab a husband" and make it all a thoroughly respectable project. A girl need no longer be confused as to how to go about searching. She would work harder and increase her payments.

If a girl wanted to propose to the man of her choice -- this should make it a lot easier. "Shall we make an appointment with my insurance agent?" should do the trick. Millionaires' daughters would no longer have an advantage. The only grading would be sheer hard work.

But when would a girl give up hope and cash in her policy? Marriage can take place at almost any age, popular fallacies notwithstanding, and it would be a mistake to time the ending of the scheme according to age. The company would increase its popularity by giving ten yearly "encouragement dividends" or arranging lotteries or bond drawings for the thirty- and forty-year-olds.

But, of course, it is not quite so simple. You can have the largest policy in the world and the man just doesn't turn up. There just is no complete way to insure yourself a husband -- more's the pity. What shoild a girl do with all that money if, after all, she does not marry?

Someone should start a business where you can go out and buy 'em.

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MR. BERNY WEINSTEIN
DANBURY SALES
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extends Best Wishes for a happy and prosperous New Year
to all their customers and friends

A HAPPY NEW YEAR AND BEST WISHES FROM
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Sincere Good Wishes for the New Year
to our Jewish Friends
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Holiday Greetings to the Jewish Community
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TO ALL MY FRIENDS & CUSTOMERS
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DOM'S AUTO PARTS
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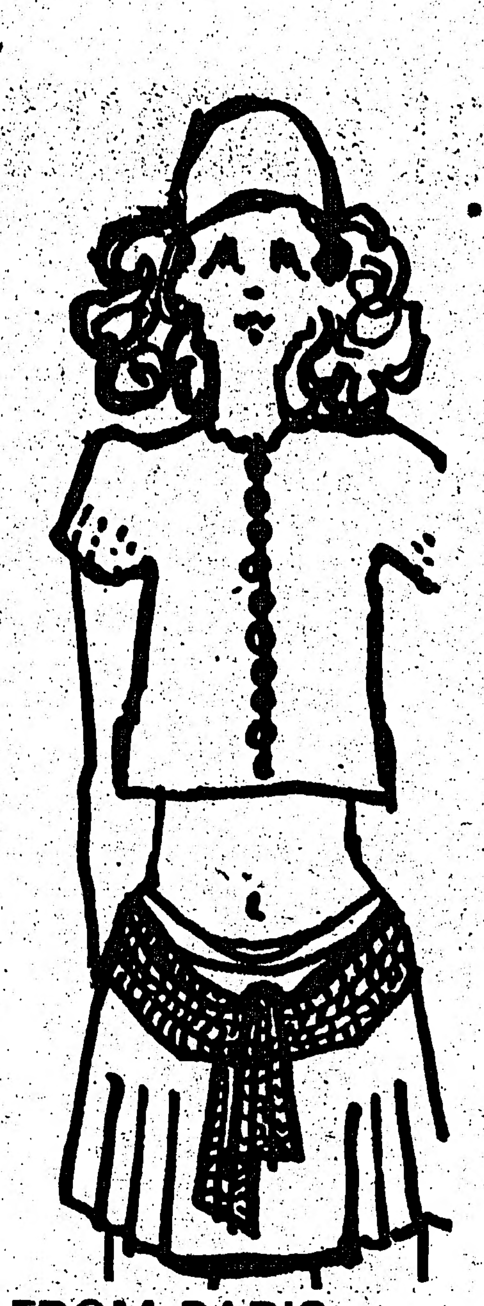

FROM PARIS

DOWN WITH THE HEM

by Sadie Levine

The opening happening in Paris was St. Laurent properly putting his foot in it . . . metrically speaking and otherwise. With magnificent determination he added 12 inches plus to hems with coats and dresses flapping the ankles, very dud indeed. His was the first word but certainly not the last. I'll believe his new look when I see all the gay legs disappear from London streets . . . not just those of the very odd few shuffling like starved monks along the King's Road (who in any case mainly buy their drabs on the Portobello Market and are not likely to rise to St. Laurent's forthcoming London boutique).

Venet's collection was kindly . . . trousers with everything but worn with widely slung jackets and coats . . . All his clothes are perfectly tailored, deceptively simple. He has an important tie-up with the London firm of Clarewood (as has Nina Ricci) so you will be seeing his things, especially the swinging pant-and-jacket lines, here in the autumn. His pale misty colors are a relief after St. Laurent's depressing plums and browns. Think then, with Venet, of bright banana color, or pale green or milk chocolate as happy winter colors.

Sherrer (now designed by Serge Matta) showed young and gay clothes . . . knee-length tailored coats for day (worn over trousers, of course) and straight dresses.

But it was left to Molyneux, on Paris's first day, to make the splash-down . . . Down to earth he comes with impeccable clothes which are realistic, quite unsensational but quite beautiful. Skirts all two inches above the knee, trousers reserved for evening, otherwise faultlessly tailored tweed suits, and luscious cocktail and evening things. Clothes we can understand, actually, and aim at without turfing out everything we already possess in our wardrobes.

NEW YEAR GREETINGS
TO THE
JEWISH COMMUNITY
CSARDA TAVERN
720 Bay Street, Toronto
364-2576

New Year Greetings
from
Max Glickman
and
Morris Glick
MACMOR SPORTSWEAR
LIMITED
46 Spadina Ave.
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SINCERE BEST WISHES TO
THE JEWISH COMMUNITY
GOTTESMAN SIGN CO.
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Sincere Good Wishes to the
Jewish Community on the
Occasion of the New Year
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לשנה טובה תכתבו
A HAPPY AND
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Manufacturing Co. Ltd.
PEST CONTROL
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from
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TORONTO

Sincere Good Wishes
to the Jewish Community
on the Occasion
of the New Year
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LIMITED
539 King St. W. Toronto 2B
368-1558

Best Wishes to the Jewish Community from
CARDINAL INSULATION
LIMITED
198 Toryork Drive
Weston
749-3344

NEW YEAR GREETINGS
BATHURST SUNOCO SERVICE
3390 Bathurst Street 789-3792
Toronto 19, Ontario

NEW YEAR GREETINGS TO THE JEWISH COMMUNITY
COLLEGE MEMORIAL CHAPEL
331-333 COLLEGE ST. – TORONTO
OFFICERS 1969: President, S. COHEN: Vice-Presidents, D. GREEN, AND S. YUCHTMAN: Treasurer, J. WIENER

New Year Greetings
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Toronto 922-6139

New Year Greetings
from
MODERN DIAPER SERVICE
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HILLARY'S PHARMACY
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FROM
NAT'S HAIR STYLIST
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3354 Keele St. (at Sheppard) - 636-4733

Sincere good wishes to the Jewish Community
for the New Year
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660 Pape Ave. HO 6-1152
Toronto 6

To Our Jewish Friends and Customers
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HUMPTY DUMPTY POTATO CHIPS
195 Rexdale Blvd. Rexdale 249-9191

NEW YEAR GREETINGS FROM
Sam Borenstein Milton Hostick
MODEL JEWELLERY MANUFACTURING CO.
260 Richmond St. W. 366-1317 TORONTO

NEW YEAR GREETINGS
TO OUR JEWISH CLIENTELE
Cy Townsend Insurance Service
523 GILBERT AVENUE
787-0193

BEST WISHES TO THE JEWISH COMMUNITY
FROM
E. LAWRENCE REALTOR
429 College Street, Toronto - 923-2476

New Year's Greetings From
MASSIMO HAIR STYLIST 5976 Bathurst St. Willowdale - 636-2102
DEBERARDINIS - SALONS 1533 Steeles Ave. E. Willowdale - 226-0604

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PROGRESSIVE FOOD SERVICE EQUIPMENT LTD.
73 PENN DRIVE WESTON, ONT.

NEW YEAR GREETINGS FROM
COTTMAN AUTOMATIC TRANSMISSIONS
724 The Queensway 259-4251

NEW YEAR GREETINGS FROM
MURRAY & CO. LTD.
(Insurance and Mortgage Brokers)
158 University Avenue 366-8801

NEW YEAR GREETINGS
from
WARREN BITUMINOUS PAVING CO. LTD.
P.O. BOX 119, DOWNSVIEW
633-9670

GREETINGS TO ALL MY JEWISH
FRIENDS AND CUSTOMERS FROM
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